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Afrikaans pastors question apartheid

CAPE TOWN, South Africa (EP) — In early June, 123 ministers of the country's largest all-white Afrikaner church, the Dutch Reformed Church, published a letter that said South Africa's racial apartheid laws "cannot be defended scripturally." They called for abolishing some apartheid laws and said that all races in South Africa should have a say in how the nation is to be governed.

Observers thought that the letter was carefully timed to provoke a confrontation between church liberals and conservatives, before the October general synod. It might also be an attempt to get the church to throw its moral weight behind Prime Minister P.W. Botha's efforts at a political reconciliation with Coloreds (people of mixed race) and Asians. The Dutch Reformed Church has close ties with the ruling National Party and wields considerable political influence. Almost all government officials are members of the church, as are 70 per cent of the Afrikaans-speaking people.

The church introduced a form of apartheid more than 100 years ago, by founding a separate, segregated mission church for converts who were of racially mixed descent. For years the Dutch Reformed Church has supported hard-line apartheid all the way. But since Prime Minister Botha's recent moves for reforms that would bring Coloreds and Asians into the political mainstream, some churchmen have urged the church to review its own attitudes about racial matters.

CRWM missionary Wilma Vander Steen is stationed at Ibi, Nigeria, where she is in charge of the Maternity Center. She is a graduate of Mack School of Nursing in St. Catharines and Dalhousie University of Halifax, Nova Scotia

Ontario nurse runs maternity clinic in Nigeria

Medical work plays an important role in Christian Reformed World Missions' program in Nigeria. CRWM missionaries bring the message of salvation in word and deed.

Wilma Vander Steen of St. Catharines, Ontario, is part of this program. She arrived in Nigeria on January 5, 1980, and, after a period of language study, began her work as a nurse/midwife in the Rural Health Program of the Christian Reformed Church of Nigeria.

Stationed at Ibi, a village on the Benue River in Gongda State, she is in charge of the Ibi Maternity Clinic. Between 110 and 120 babies are delivered every month.

A prenatal clinic is held three times a week and a well baby clinic once a week. She and the ten Nigerian women who work with her in the clinic do not only provide physical care but also share the Word of God with the many mothers who make use of the clinic.

Nurse Vander Steen was born in Welland, Ontario, attended schools in St. Catharines and Hamilton, and is a graduate of the Mack School of Nursing in St. Catharines where she worked as a registered nurse for three years. She also attended Calvin College and has a degree in nursing and midwifery from Dalhousie University in Halifax, Nova Scotia.

Quakers fear Israeli invasion as Beirut civilian casualties mount

PHILADELPHIA (EP) — Fears of a further massacre in Lebanon if the Israelis invade west Beirut were expressed by the American Friends Service Committee today, based on first-hand information from the Quaker organization's staff person in the besieged capital.

The AFSC urged President Reagan to "use all in your power to stop the invasion and end the shelling, bombing and death." The Committee said its field staff member in Beirut reported June 23 the direct Israeli bombing of schools, emergency hospitals and other civilian facilities. A telegram was sent June 24 to Reagan. "Witnessed bombing of stadium, homes, hospital wing, streets and people," said Anne Nixon who works for the AFSC with the Middle East Council of Churches. She said she spent five hours in the Akka Hospital emergency room, which was "absolutely chaotic. I did not see one single military casualty during those five hours." Asia A. Bennett, AFSC Executive Secretary, said in the telegram that "you must use all in your power to stop Israeli invasion of West Beirut ... U.S. has the power to curtail Israeli aggression, and you embody that power. Use it now to stop the killing in Lebanon rather than simply remove U.S. citizens from danger."

"Overwhelming needs" keep missionary in West Beirut

BEIRUT, Lebanon (EP) — As 400 other Americans boarded two U.S. Navy troop carriers for evacuation, Jim Ragland explained why he will stay on in besieged West Beirut. "This is modern warfare at its most terrible, its worst, its maddest," he said, in a June 24 telephone interview. But that Oklahoman has stayed on during other conflicts during his missionary career and one of the reasons he feels he must remain now is to give flesh-and-blood credibility to the message he's been preaching in West Beirut for years: "God is a present help in trouble."

The Southern Baptist missionary does hope to return to the United States for his son's wedding in a few weeks, but overwhelming needs for shelter, medical care and encouragement in the troubled Palestinian sector compel him to stay and help at least a little while longer.

Ragland, 57, has left West Beirut just once since Israeli warplanes began bombing the city June 4 — for about an hour to escort his wife, Leola, to Mansouriye. She is back home in Duncan, Okla., one of seven missionaries to leave Lebanon. After she left West Beirut, her husband quickly transformed the 750-student Beirut Baptist School he founded 28 years ago into a first-aid clinic and refugee centre. The fierce fighting has left the city with limited medical services and more refugees than available shelter.

The clinic, staffed around-the-clock by a Moslem doctor and several nurses, is set up to handle mass casualties, but most of the patients have been refugee youngsters with everything from bronchial infections to chicken pox. Ragland said things have been "very quiet" in the area of the school, though shells have landed within a block of the institution, adjacent to the Ragland home and a Baptist church. The danger is very real, he realizes, as he sees bombed-out buildings and looks into the faces of frightened, homeless — often ill — refugees. "It just breaks your heart," he admitted.

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No issues of C.C. on August 13 and 27

As part of its summer publishing schedule, *Calvinist Contact* will not publish on August 13 and 27 so that its staff may enjoy a break from the weekly routine of producing the weekly newspaper.

Viewpoint

Pentecostalism has bred "Jesus Only" movement

Johan Tangelder

Editorial

A university student had a large "K" printed on his T-shirt. When someone asked him what the "K" stood for, he said, "Confused". "But", the questioner replied, "you don't spell 'confused' with a 'K'". The student answered, "You don't know how confused I am."

Our age is an age of tremendous change. Socially, politically, ideologically and religiously, our world presents a confusing picture. Even in Christianity, we find disintegration of established values and a Babel of opinions and theologies.

Consider the Pentecostal movement. At the turn of this century, very few Christians were known as Pentecostals. Today, Pentecostalism is the fastest growing segment of Protestantism in the Western hemisphere, where approximately one of three Latin American Protestants is Pentecostal.

In the U.S.A. there are approximately 200 Pentecostal denominations. Nearly all of the major denominations have been affected by the charismatic movement, including the Roman Catholic Church. One of the leaders of the Pentecostal movement has called it "the greatest ecstatic movement in the history of the Christian church".

From its early beginning in this century until 1960, Pentecostalism was a movement outside the mainstream of the Protestant church. It was very sectarian, and many churches looked upon Pentecostals as a divisive type of religious fanaticism. Today Pentecostals are considered as part of the mainstream of theological orthodoxy.

Most Pentecostal churches accept the great doctrines of the historic church. They hold without question that the Bible is the inspired and infallible Word of God. With few exceptions, Pentecostals believe in one God existing in three persons — Father, Son and Holy Spirit. The deity of Christ is accepted, including the Virgin Birth, the substitutionary atonement, the resurrection and the ascension.

Pentecostals believe that the baptism of the Holy Spirit is their distinguishing mark. Because glossalia (speaking in tongues) is viewed as an initial evidence of the baptism in the Holy Spirit, some believe that the main message of Pentecostalism is the baptism in the Holy Spirit and the speaking in tongues. The questions I want to raise are: "How must we consider those Pentecostals who deny the doctrine of the Trinity? Why do we find glossalia in movements and sects, which deny the Trinity?"

Jesus Only

In the early stages of their history, the Pentecostals were reluctant to form separate churches, hoping to transform existing churches. As early as 1914, however, Pentecostal leaders agreed to form a simple fellowship of churches with the name "Assemblies of God". It is now the largest white Pentecostal denomination in the U.S.A.

The first controversy in this denomination arose when a considerable number of pastors declared the trinitarian baptism in accordance with Matthew 28:19 as invalid and prescribed re-baptism in the name of Jesus only in accordance with Acts 2:38. This "Jesus Only" movement originated with John G. Schaefe, an immigrant from Danzig, Germany.

In 1913, as he participated in a Pentecostal camp meeting in Arroyo Seco, California, he so rejoiced in the name of Jesus, which had worked miracles in that meeting, that he spent a night in prayer, and in the early morning experienced a revelation of the power of Jesus.

Schaefe and his followers took special note of such passages as Matthew 17:8; John 10:30; 14:13; Philippians 2:9; Colossians 3:17. They concluded that preachers baptized with the trinitarian formula of baptism had less authority, for they should have accepted the formula of baptism given to them by the apostles.

New baptism services were conducted, in which baptism was "in the name of Jesus". Schaefe and his followers went beyond just the change of wording. Their "Jesus Only" formula for baptism also included the denial of the orthodox doctrine of the Trinity. They taught that there is only one God, who has revealed Himself in three different forms. Jesus manifested Himself in the offices of the Father, the Son and the Holy Spirit.

The Assemblies of God took action against the innovators of doctrine. In 1915 the following doctrines were rejected as false: the use of wine in the Lord's Supper, the identification of Father, Son and Holy Spirit. The last point was directed against the views of the "Jesus Only" group. When the "Jesus Only" doctrine was rejected over 150 preachers left the Assemblies of God, to form their own organizations.

Today, such denominations as the United Pentecostal Church, the Apostolic Church, International Ministerial Association, General Assembly Church of Jesus, and others adhere to the basic teaching of the "Jesus Only" movement.

The most important group is the United Pentecostal Church, which has 2,800 churches and a membership of 440,000. The position of the United Pentecostal Church on "Jesus: The Unipersonality of God" is clearly stated.

Nathaniel A. Urshan, speaker on "Harvestime", the radio program of the United Pentecostal Church, states: "My friend, many of those who do not understand the interpretation of what we are representing, make a terrible mistake when they say we deny the Fatherhood of God. They do not understand the great truths we are trying to resurrect in this hour. I want to tell you what the great truth is. We do not believe in three separate personalities in the Godhead, but we believe in three offices which are filled by one person."

Conclusion next week,

Can Old Cal find true peace in a CRC?

Keith Knight

View from a loft

Old Cal lives in the organ loft of our church. His mattress is snuggled in a narrow space between the great and the swell pipes. He's got a frying pan hanging on a nail just above the swell box and a few cans of pork and beans sitting on his make-shift shelf of old red hymn books stacked on the floor.

No one ever bothers Old Cal, except the organist who has to invade his nook now and then to fine tune a pipe. Not everybody knows about Old Cal. Only a few of the intimates of the church's administration like the minister, the janitor, the organist, the clerk and the chairman of the administration committee.

On Sundays, when the sanctuary is packed full of people, Old Cal is nowhere to be seen. "Sunday is my day out", he once confided in me. "The noise in there (among the pipes) is simply unbearable, especially during the congregational singing when the organist tries to show off," he said.

"No, on Sundays I go for a walk along the canal to watch the salties (ocean liners) go by," Old Cal said, scratching his grey beard.

It was early one Friday morning when I first came to know our resident hermit. I arrived quite early for a meeting in the church and I spied this elderly gent airing out the organ loft. "Morning", I said. "Caretaker sick?"

"Don't rightly know", he answered. It was then that he told me that he moved into the organ loft just that week and that he was looking forward to a peaceful retirement setting. He'd lived in a dingy closet in a nearby Anglican church before that church was torn down in favour of a more elaborate structure. Seeing as how churches are empty all week, he had found the arrangement quite suitable.

"Name's Calvin," he said, extending a weathered hand." Folks just call me Old Cal."

I told him that he might be disappointed with his new home in our organ loft. "Oh, no," he said. "It's spanking new and clean as a whistle."

I told him that this was a busy church — meetings going on every night of the week, some activities through the day, and then the usual worship services on Sunday.

Old Cal shook his head. "This is a church, ain't it? All churches I know are nice and quiet, like they should be."

"Suit yourself," I told Old Cal. "It might be a bit quiet around here now but wait until September when all of the activities start." He ignored me.

"Wanna see my place?" he smiled. It seemed cozy enough. His mattress was wedged between the great and swell sections in a precarious manner. If he were to roll over too far he would be pierced by a B flat pipe.

Over on the wall above his pantry of pork and beans, hanging from a nail on a two by four, was this hand carved plaque:

Home is where I rest my head
Between the great and swell;
To rest in all tranquility
'Mid salties' yonder bell.

"Not bad for an 80-year-old, eh?" he beamed.

He said that it was time for his morning stroll along the canal. I promised myself that I would check on Old Cal again in a few days. I'll let you know how I make out.

"Just a sec, Old Cal; I'll walk with you for a bit."

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News

Things Billy Graham never said in Russia

WASHINGTON (EP) — *[Note: Edward E. Plowman heads the World Communications Institute in Springfield, Va., and is a veteran reporter of the national religious scene. He accompanied Billy Graham to Moscow and filed this report in response to the critical reviews of the evangelist's trip].*

As a journalist who covered evangelist Billy Graham's recent visit to Moscow, I am disturbed by the questionable quality of much of the media coverage of that event. A towering exception is John Burns of the New York Times; overall, his reporting was perceptive and right on target.

Normally, I'm defensive when people take potshots at the press, but I feel constrained to set the record straight in this case. Most of the criticism leveled against Graham in the West as a result of his visit, rests on distorted and inaccurate reporting. I tape recorded all of Graham's public talks and almost everyone of his many, many press interviews with both Soviet and Western reporters. It is revealing to compare what he actually said with what he is reported to have said.

For example, contrary to widely published reports, Graham never said or "suggested" (as some reporters suggested ...) that the churches in the Soviet Union have greater freedom, or even as much freedom, as churches in Great Britain. He neither said nor suggested that there is no religious repression in the Soviet Union, and he nowhere "defended the Soviet policy toward religion" (as a Chicago Tribune reporter asserted). He did not preach a sermon on Romans 13, exhorting his Baptist listeners to obey the authorities, as numerous newspapers reported. He did not exhibit callousness toward a female demonstrator in the Baptist Church or toward the worshippers outside who could not get in.

In reality, he took public exception in a press conference to an Indian clergyman's assessment that the nuclear disarmament conference then in progress dispelled the "myth that there is no religious freedom in the Soviet Union." Graham was the only major speaker at the disarmament conference who spoke up for religious freedom. In his New York Times dispatch, John Burns wrote of Graham: "Although he did not mention the Soviet Union in this context (of a call for religious freedom), it seemed clear that he had the host government primarily in mind when he urges 'all governments to respect the rights of religious believers as outlined in the United Nations universal declaration of human rights.'"

Reporters who closely followed Graham in Moscow could readily agree with Burn's published perception that the evangelist "seemed to steer a careful course between the desire to be gracious to his hosts and the concern to show religious and other opponents of the Soviet regime that he is aware of their plight."

Anti-Soviet

I feel sympathy toward many in the Western press corps in Moscow. A disheartened bunch, they face obstacles and hostility we cannot imagine. One consequence: they have become bitterly anti-Soviet. This trait showed up repeatedly in their coverage of Graham. The vast majority of their questions were actually challenges to him to say something anti-Soviet while on Soviet soil. Ironically, Soviet reporters asked many of the questions that American reporters should have asked. Some reporters who did not see or hear Graham at all nevertheless managed to file major by-lined accounts. In critical instances, this second-hand brand of reporting ended in errors and distortions.

For example, during his hour-long sermon at the Baptist church on the John 5 account of the healing of a paralytic man by Jesus, Graham listed marks of a convert's life. Among other things, he pointed out that a believer is not slothful but is a diligent worker and a good citizen, obeying those in authority over him — an allusion to a verse in Romans 13. A wire-service reporter, one of the few news people who remained throughout Graham's speech, elevated

Evangelist Billy Graham

that single phrase to the lead paragraph of his story, suggesting that Graham had made a major point of urging his listeners to submit to government authorities. Other reporters and commentators, not knowing the context, twisted the matter worse and reported that Graham had preached on Romans 13, urging his listeners to submit to the authorities.

I was also distressed by traces of press hypocrisy. Virtually all the reporters said they were sick and tired of the Siberian Pentecostals in the American embassy. They said the Siberians had become arrogant, manipulative, and unreasonably demanding, and they said they wished their U.S. editors would stop asking for "another story" on the group. Yet some press accounts of the meeting between Graham and the Siberians oozed with righteous indignation that the evangelist hadn't done more for them.

When you remove the press foul-ups, much of the public criticism of Graham disappears. That which remains seems to boil down to this assertion: Graham should have spoken out firmly, clearly, and specifically against religious repression in the Soviet Union, and he should have done it publicly.

"Publicly" is the bone of contention. For Graham did raise the issues *in private* with leaders of the Communist Party. He took with him to those meetings lists of religious prisoners. He discussed the plight of the Siberian Pentecostals and other issues of interest to religious leaders. If Graham had taken a loud, condemnatory stand in his dealings with the Soviets, he would not have been received and listened to by people in power.

So far, Graham, who chose the path of quiet diplomacy, has been the only Western religious figure to gain entry into Soviet corridors of power on behalf of the various important concerns of the church. Most people, including many of Graham's evangelical brethren, have failed to grasp the full significance of his visit, or to comprehend his strategy. Partly, it is the press's fault. How so many seasoned political reporters could miss the important aspects of the story while majoring on minors (and botching even them) is beyond me.

Presbyterians end Civil War feud

HARTFORD, Conn. (EP) — The United Presbyterian Church voted overwhelmingly June 29 to reunite the two major U.S. branches of the faith after 121 years of separation. The 571-18 vote came two weeks after the 122nd General Assembly of the Presbyterian Church in the United States, the Southern branch, approved a similar measure, 344-30. The proposal still must undergo the scrutiny of the two denominations' regional governing bodies, called presbyteries.

The two branches parted in 1861, at the onset of the Civil War, over differences on theological issues, states' rights and slavery. A reunited church, which would be called Presbyterian Church (U.S.A.), would have 3.4 million members, with 2.4 million from the Northern branch and 1 million from the Southern.

The delegates at the 194th General Assembly debated for 90 minutes June 29 before approving the plan which has taken 13 years to hammer out. The announcement of the vote by Moderator James H. Costen, an Atlanta minister, was met by sustained clapping, organ music and singing. If the required number of presbyterians approve the actions of their respective general assemblies, the churches will be formally reunited at a joint convention next June in Atlanta.

It is generally felt that the reunion proposal will sweep through the Northern presbyteries but may find the going tougher in the South, where a few key presbyteries could determine the outcome.

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Church

Pastoral Pondering

What is wrong with dancing?

The question is being voiced more and more by members of Canadian Reformed Churches. And rather than to let it remain a question, let us provide a scriptural answer. The reply can be very brief by simply stating that there is nothing wrong with dancing. All we need to do is read Ps. 149 and 150. This answer may sound simple and look easy, but I am sure that it would not satisfy any truly reformed Christian.

Indeed, when we speak of dancing we will have to ask what kind of dancing we are talking about. There are indeed many references in scripture to dancing but again which kind do we mean, because social dancing as we know it today was not practiced in the ancient church.

Dancing done in the Old Testament was always cultic (an act of worship) dancing, and that, with the intent of expressing joy before the Lord and never the worldly kind of heterosexual dancing (male-female) as is practiced by many people today. For example, Miriam and the women danced before the Lord in thankfulness for the Lord's deliverance (Ex. 15:20). The Israelites danced around the golden calf, but this was "a feast to the Lord" (cf. Ex. 32:5,19). The intent was to worship God with it, be it in a wrong manner, in a form of idolatry. In Judges 11:34 Jephthah was met by his daughter (and probably also her girlfriends) with dancing in celebration for the victory given by the Lord over the Ammonites. In Judges 21:19-21 there was another feast to the Lord in which the young unmarried girls came to dance before the Lord. I Sam. 18:6 and 21:11, and 29:5 speak of a dance by the women this time due to the victory granted to Saul and David. II Sam. 6:14,16 speak of the celebration before the Lord due to the ark being brought into Jerusalem. There David made himself despised in Michel's eyes for dancing before the Lord like one of the maidens cf. also I Chr. 15:29.

Add to all these references the dancing mentioned in Ps. 30:11, 149:3, 150:4, Eccl. 3:4 and Jer. 31:4,13, and you will discover that all the dancing done by the Old Testament Church was a dancing in response to God's covenant faithfulness, as such dancing in a verticle relationship.

It is also important to note that the cultic dance in the O.T. was primarily restricted to young women. There is not one instance where Scripture shows that the church people were instructed or even permitted to dance like the heathens in a heterosexual relationship, in horizontal relationship only. (See I Sam. 30:16 or for purely entertainment reasons see Matt. 14:6).

Even worldly psychologists agree that the social dance is a strong psychological stimulant toward or for sexual arousal. This was as well known by the ancient heathen world as it is known by the heathen world of today.

If we must dance, then let us dance the way the O.T. church danced in its desire to express its gratitude to the Lord for his redemptive actions, and let us not be deceived by the Satan by adopting the heathen practice of the social dance.

The Christian is also aware of the fact that in the false churches around him they used similar argumentations (re- the square dance) at one time, but that as soon as the square dance was adopted as an acceptable mode of entertainment, it did, in most cases, not even take a complete generation until all social dancing became acceptable.

At this point in our congregational development the relevant questions for us are: Are we stronger than these past generations? Are we now able to play with fire without getting burned? Are our sexual or biological urges weaker than those of the past generation and for that reason are we than able to cope with the social dance while keeping our minds pure and God-pleasing? Can we now get down on our knees and thank God for the gift of the social dance while our forefathers feared it like the plague, lest they be drawn in by the Satan's wiles?

If my information is correct, then the dance has also been introduced and/or permitted in several of our homes and at several wedding parties organized by members of our church. It is my hope and prayer that all our members may wake up from such delusions and repent, lest we call upon us the wrath of God. Let us, therefore, be positive as Christians, and be at all times prepared and able to defend all our actions as being in accordance with the will of God, and, therefore, beneficial to the whole congregation.

Rev. de Jong,
Can. Ref. Church,
Calgary, AB

Press Parade

Close in communion

In the Chr. Ref. Church we practice what has traditionally been called "close" communion, meaning that those who are not confessing members of the congregation, should seek permission from the elders before taking part in the Lord's Supper. Churches who practice what is called "open" communion leave the matter entirely up to the discretion of the individual.

The terms, open and close communion are often misunderstood, often giving the impression to non-CRC guests who are not acquainted with our customs, that our practice of screening guests is a sign of unChristian suspicion.

The Synod of 1975 made a rather extensive report on this matter, re-affirming the need to supervise communion.

Perhaps a more happy term, which describes our present practice in the denomination is "supervised communion," in which members and guests are confronted clearly with the meaning of the sacrament and the responsibilities that go along with participation, as well as the warning about eating and drinking judgment to one's self if the body is not discerned.

In our congregation guests are requested to come to the consistory room to fill out a communion request card, and to answer two questions: 1) Of which church are you a confessing member in good standing? and 2) Are you truly sorry for your sins? Do you sincerely believe in the Lord Jesus Christ as your Saviour? And do you desire to live in obedience to him?

The Consistory also agreed that in the event of guests who are present and who were not able to fill out a card because of late arrival, and yet upon hearing the general invitation given in the form which is read, would like to participate, will be asked to stand and introduce themselves. Their action would be a response to these two questions which would be read aloud by the pastor. In this way the consistory is exercising its responsibility to invite guests "who truly are sorry for their sins, who sincerely believe in the Lord Jesus as their Saviour and who desire to live in obedience."

First Chr. Ref. Church,
Langley, BC

Even this building is holy to the Lord

It is with gratitude to God that we dedicate this building tonight (May 6th). When we first began as a congregation four years ago, we hoped to buy land and to build a church. We were led instead to buy an existing building and to remodel it for our purposes. As is so often the case, God's provision was better than our plans.

It is our prayer that God will use this facility for his own honour. We pray that he will be present in our services and in our classes and meetings.

To God be the glory! — not just for what we do in this building, but especially what we do with our lives outside this building.

Pastor Harry Vriend,
Goderich (ON)
Chr. Ref. Church

Church News

Christian Reformed

Called

— to Calgary, Alta. (Maranatha and Emmanuel) youth ministry Candidate Kornelis de Koning of Calgary.

— to Kelowna, B.C., Rev. Kenneth Baker of Leduc, Alta.

— to Hamilton (Immanuel), Ont., Rev. Kenneth Baker of Leduc, Alta.

— to Springdale, Ont., Rev. Leonard Schalkwyk of Collingwood, Ont.

— to Niagara Falls, Ont., Rev. J.D. Pereboom of Pembroke, Ont.

Declined

— to Essex, Ont., Rev. Cornelius Pool of Tillsonburg, Ont.

New clerk

— Burlington, Ont. — Mr. D. Stoffelsen, 3422 New St., Burlington, Ont.

— Calgary (Maranatha), Alta. — W.H. Konynenbelt, 5824 Bowwater Cres. NW, Calgary, Alta. T3B 2E2

Classis Eastern Canada

Classis Eastern Canada will meet in regular session, D.V., on Tuesday and Wednesday, Sept. 14 and 15, in the First CRC of Montreal, Que. All material should be in the hands of the stated clerk as soon as possible for inclusion in the agenda for classis so that consistories may have opportunity to consider the matters before classis meets.

-Rev. Stephen Sietsema,
stated clerk

Serving Abroad

March 1982

Dear Friends:

In February the Luke Society sent down a medical team as scheduled. For two weeks we had a team of over 40 doctors, nurses, translators and general helpers working here in southern Honduras, and other teams working in other areas of the country as well. Those working with us in the Choluteca area divided up into two groups: a surgery team working in the hospital and a general team working out in the small towns and villages in the surrounding areas. The village team treated well over a thousand cases in the two weeks they were here: cases ranging anywhere from malnutrition and amoebas to leprosy. They were also able to refer cases needing surgery to the hospital. Our hospital team performed over 100 surgeries!

We were able to hold some special church services in the evenings, and are excited to see that not only the physical healing will have long range effects, but also the spiritual. People have come to know the Lord and are attending church regularly through their contact with the Christian doctors and nurses who were willing to give of their time and talents to come down and work with us.

Another exciting bit of news I'd like to share with you is that since the end of January I've had four volunteers — all college or university graduates — working with me; two in Choluteca and two in Langue. They came with a missions training program called Spearhead, and have been a real boost to the ministry here. Unfortunately, the two working in Langue had to leave already at Easter time although the two in Choluteca stayed a month longer.

I've also had a number of visits from friends and family, and my brother Piet who came in September is still with me. So I haven't had much time to get lonely!

I want to say a special thank you also to the many who remembered my birthday with cards, letters, and prayers. It's always so encouraging to know that there are people at home who remember me and pray for our work down here.

Before closing I'd like to mention some special prayer requests:

Please ask the Lord to continue to bless our work in Langue, which is still going very slowly. Pray that we might not become frustrated but look to him for encouragement.

Please ask for spiritual and material blessings on the leader I'm training in Langue, a Jose Vicente Solorzano. He's 45 years old, a shoe repair man, father of five, and very poor. His family lives in a one-room adobe house with a dirt floor and no running water, where his wife cooks over a wood fire. He has had very little work lately, therefore, little income. Yet despite the little that they have, he is willing to dedicate his time and services to the Lord, studying one day per week plus helping to lead and preach at four church services weekly.

As I am typing this letter it is 2:30 p.m. and for your interest, the temperature is 106 degrees F. (42 degrees C)!

Thank you for your continued interest and concern.

Yours in Christ,
Coba Koene,
Apartado 167,
Choluteca, Honduras, CA

A profile of religion in the Canadian '80s

Living in an age of "religionless Christianity"

The vast majority of Canadians adhere to a "religionless Christianity" which leaves them without answers to the meaning of life and death, according to the preliminary findings of a national study being carried out by a University of Lethbridge sociologist.

Professor Reginald Bibby has found that while some 90 per cent of Canadians continue to claim Protestant or Roman Catholic affiliation, less than 1 in 3 are weekly church-goers. More significantly, a majority of people not only outside but also inside the churches no longer subscribe to a traditional version of Christianity.

Basing his observations on a scientifically-selected, representative sample of close to 1,500 Canadians surveyed in late 1980 and 1981, Professor Bibby reports that approximately 80 per cent of Canadians — 6 in 10 church members and 9 in 10 adherents — do not give evidence of embracing the central elements of traditional Christianity — belief in God, the divinity of Jesus, and life after death, along with private prayer and the experiencing of God. They instead hold isolated religious ideas in a "piecemeal" fashion. Yet their lack of commitment does not appear to be the result of an informed rejection of the Christian tradition. **Only about 1 in 2 Canadians, for example, have sufficient knowledge of Christianity to identify "Peter" as the person who "denied Jesus."**

However, while engaging in "religionless Christianity," only one per cent are opting for new religions. The study shows that the majority of Canadians do indicate an intrigue with supernatural phenomena, from astrology through various types of extra-sensory perception. Yet they do not appear to be drawing upon religion old or new in dealing with questions of living and dying.

The 1980-81 national mail survey is a follow-up to a similar study Bibby conducted in 1975, and, as then, focuses upon social problems, intergroup relations, and religion. It is particularly noteworthy in that the sample includes over 1,000 Canadians from 1975 whose behaviour, beliefs, and attitudes are being charted over time. Together the surveys have cost approximaely $30,000 and have been funded primarily by The Social Sciences and Humanities Research Council, The United Church of Canada, and the University of Lethbridge.

With appropriate weighting, the current sample is highly representative of the Canadian population. A sample of this size is accurate within about four percentage points on most items, 19 times in 20. Following are some of the preliminary finding highlights.

Church attendance

Although 90 per cent of Canadians claim to be either Protestant or Roman Catholic, approximately one-half [42 per cent] are actually members of local churches, while close to one-third [28 per cent] attend on a regular weekly basis. Weekly attendance levels range from a high of just over 50 per cent for Protestant Conservatives through around 40 per cent for Roman Catholics to a low of 20 per cent for United Church and Anglican individuals.

Attendance levels stabilized over the late 1970s, perhaps reflecting a "bottoming out" following the rapid decline which dated back to the end of WW2 for Protestants and the mid-1960s for Catholics. While the overall weekly attendance level has not changed significantly since 1975, there have been shifts within the population. Approximately 15 per cent of Canadians attended services more regularly during that time, notably those who were in the 25-34 age cohort in 1975. Over the same period another 15 per cent attended less frequently, particularly Canadians who in 1975 were located in the 35-44 age grouping. The remaining majority, some 70 per cent did not noticeably alter their church attendance patterns.

The possibility that many Canadians are substituting television "electronic churches" for local churches is not supported by the study findings. **Only 6 per cent of Canadians say that they "regularly" watch religious services on TV or listen to them on radio — a decline from 9 per cent in 1975 and a further decline from 29 per cent reported in a Gallup poll for 1957.** With respect to changes within the population, since 1975 about 25 per cent of Canadians have been tuning in such programs less frequently, but their loss has been partially offset by the fact that during that same time some 20 per cent began to give these programs more attention.

Very significantly, 55 per cent of those who regularly observe such programs are weekly church attenders — particularly theologically-conservative Protestants, suggesting that the programs are a supplement for the churched rather than a substitute for the unchurched. Only in the case of the elderly do these programs seem to replace church services. Those who say they "never" watch or listen to religious programs now stands at 53 per cent, compared to 41 per cent in 1975 and 25 per cent in 1957.

With respect to new developments within the churches, Roman Catholic participation in the charismatic movement has been probed. The study has found that roughly 1 in 10 Catholics say that they have been involved in the movement. Reaction to the rigidity of rationalism in favour of spontaneity of "the Spirit" is most common near the educational extremes — among Roman Catholics with a grade school education and those with university degrees, and, relatedly, among those in their 40s and over the age of 60. Regionally, charismatic participation is highest in Quebec and the Atlantic provinces and lowest on the Prairies.

Traditional commitment

To varying degrees Canadians continue to hold assorted Christian beliefs and to engage in certain practices. Almost 70 per cent assert positive belief in God, the divinity of Jesus, and life after death, with the same proportion claiming to engage in personal prayer at least sometimes. Approximately 50 per cent are able to identify Peter as the person who denied Jesus while close to 50 per cent further say that they feel that they have experienced the presence of God.

Yet such ideas and practices are held in a fragmentary fashion. Only 47 per cent of Canadians hold all three central beliefs — the existence of God, the divinity of Jesus, and life after death, while the proportion of people who also pray at least "sometimes" drops to 42 per cent. When these people are further asked if they at least think they have experienced the presence of God, the figure falls to 27 per cent. And when this remaining core is asked the simple knowledge question concerning Peter, their number drops still further to 22 per cent.

Thus based on the criteria of belief, practice, experience, and knowledge, **only about 1 in 5 Canadians give preliminary evidence of being committed to a traditional version of Christianity.**

On the one hand, the study refutes the idea that many people who bypass the churches are committed to traditional Christianity. Such commitment characterizes only about 10 per cent of non-church members and a mere 1 per cent of the Canadians who say that they "never" attend religious services.

But on the other hand, the study reveals that only a minority of some 40 per cent of church members and a slight majority of 55 per cent of weekly attenders demonstrate such commitment. It is characteristic of about 30 per cent of Roman Catholics and 20 per cent of Protestants. However, traditional commitment varies markedly within these groups, characterizing some 55 per cent of Catholic charismatics and 50 per cent of Protestant Conservatives, versus only about 15 per cent of the people who claim United Church or Anglican ties.

These findings suggest that "religionless Christianity" is common in Canada, not only outside but also inside the churches. Beliefs and practices, experience and knowledge which have been central to the Christian faith as it has historically been known are experienced by relatively few contemporary Canadians.

New Religions

Significantly, however, contrary to popular belief, relatively few Canadians are turning to the so-called new religions. Only about 1 per cent claim to be strongly interested in activities and groups such as TM, Hare Krishna, the Moonies, Eckankar, and Scientology. The most popular of these is TM, which many of the interested view more as a meditation practice than as a religion.

Approximately one-half of those expressing strong interest in the new religions are actually participating in any groups. Most describe themselves as interested in a number of religions, but not strongly committed to any particular one. Present and past interest has tended to be highest among university-educated young people living in the larger cities in Ontario, Quebec, and British Columbia.

Beyond Christianity (22 per cent) and the new religions (1 per cent), another 1 per cent of Canadians describe themselves as deeply committed to other religions. A further 2 per cent give evidence of firmly rejecting religion, having what might be termed a "positivistic" outlook on existence.

The remainder of Canadians, however — some 3 in 4 (74 per cent) — do not appear to be religious or irreligious, but "a-religious." While this category includes some members of other faiths and some who identify with no faith, the

Continued on page 9

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Depart Toronto	Return Friday or Saturday 1 week later	Return Friday or Saturday 2 weeks later	Return Friday or Saturday 3 weeks later	Return Friday or Saturday 4 weeks later	Book Before
Fri. May 21	$579	$579	$629	$629	May 21
Fri. May 28	579	579	629	629	May 28
Fri. June 4	629	659	659	659	June 4
Fri. June 11	659	659	659	659	May 22
Fri. June 18	659	659	659	659	May 29
Sat. June 19	659	659	659	659	May 30
Fri. June 25	699	699	699	699	June 5
Sat. June 26	699	699	699	699	June 6
Fri. July 2	699	699	699	699	June 12
Sat. July 3	699	699	699	699	June 13
Fri. July 9	699	699	699	739	June 19
Sat. July 10	699	699	699	739	June 20
Fri. July 16	699	699	739	739	June 26
Sat. July 17	699	699	739	739	June 27
Fri. July 23	699	739	739	739	July 3
Sat. July 24	N/A	739	739	739	July 4
Fri. July 30	739	739	739	739	July 10
Sat. July 31	N/A	739	739	N/A	July 11
Fri. Aug. 6	699	699	699	N/A	July 17
Sat. Aug. 7	N/A	699	699	N/A	July 18
Fri. Aug. 13	699	699	N/A	N/A	July 24
Sat. Aug. 14	N/A	699	699	N/A	July 25
Fri. Aug. 20	699	N/A	N/A	699	July 31
Sat. Aug. 21	N/A	699	699	N/A	Aug. 1
Fri. Aug. 27	N/A	N/A	699	N/A	Aug. 7
Sat. Aug. 28	N/A	699	699	N/A	Aug. 8
Sat. Sep. 4	699	699	N/A	N/A	Aug. 15
Sat. Sep. 11	699	N/A	N/A	N/A	Aug. 22

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Education

Chalk Marks

by Harry A. de Vries

Conference on behavioural science

On June 3rd and 4th the Institute for Christian Studies hosted a conference on contemporary issues in the human sciences. Lectures were given by members of the Calvin Center for Christian Scholarship (David Lyon, Clifton Orlebeke, Mary Vander Goot, Mary Van Leeuwen, and Hendrik Woldring).

Respondents were Paul Thompson of Scarborough College (university of Toronto), Lee Cormie of St. Michael's College (University of Toronto), Diane Marshall of the Institute for Family Living, as well as James Olthuis, Hendrik Hart and Paul Marshall, all from the ICS.

Approximately 60 people attended the two-day session. This was the second annual conference sponsored cooperatively by the ICS and the Calvin Center.

Calvin award for Ontario student

Henry P. Kranenburg, a resident of Rexdale, Ontario, and a graduating senior at Calvin College in Grand Rapids, Michigan, has been awarded the Calvin Board of Trustees Scholarship for the 1982-83 school year, which is a grant of $800.

Henry Kranenburg

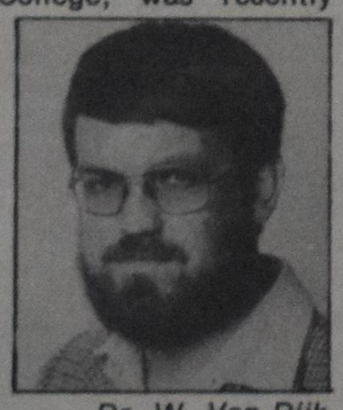
Henry, the son of Rev. and Mrs. Peter Kranenburg, of Rexdale, graduated May 22nd with a major in psychology, in the pre-seminary program. He is a 1978 graduate of London District Christian High School and plans to enroll in the Master of Divinity program at Calvin Theological Seminary.

Christian education for Renfrew?

A group of people interested in organizing a Christian school society in the Renfrew (Ontario) area met at the home of Rev. William Suk, Thursday, May 29th. An interim board consisting of Mrs. R. Godber, Rev. L. Ferber and Mr. Tom Oegema was appointed to investigate all aspects of founding a school. Since the fledgling project is an interdenominational effort, interested local people such as Mrs. Godber, who is a member of the Missionary Church and who is new to the concept of Christian education, have decided to read all the relevant material supplied by Christian Schools International (CSI) on the topic. Mrs. Godber doesn't know what the response to the board's efforts will be, but she does say that it will take a lot of hard work to get a school off the ground. She is appreciative of the fact that Chr. Ref. Pastor Suk has experience in the area of Chr. education. And she hopes that Ottawa Christian School teacher, Mr. Hubert Huyer, who now lives in the Renfrew area, will also be of some assistance. The interim board can take note of the Pembroke Christian School which just completed its first year in the Ottawa valley with two teachers and thirteen students.

Redeemer professor appointed to McMaster

Dr. W. Van Dijk, Professor of Physics and Mathematics at Redeemer College, was recently appointed to the McMaster University Faculty to allow him the opportunity of collaborating in research with members of the Theoretical Physics group at the University.



Dr. W. Van Dijk

This means that Dr. Van Dijk, while undertaking a full teaching load at Redeemer College in mathematics and physics, will be eligible to participate in various research projects at McMaster. It also means that he is eligible for government-sponsored research grants.

Dr. Van Dijk earned his Ph.D. degree in Physics (Nuclear Theory) from McMaster University in 1968. The last number of years he has undertaken research work at McMaster during the summer. For the past 11 years, he has been teaching at Dordt College in the departments of physics, mathematics and computer science.

BUSSING BUDDIES: *Graduating students of the Class of 1982 of Abbotsford Christian High went places they'd never been before on their class trip through B.C.*

It was a grand trip

Wednesday morning, May 26th, my graduating class of Abbotsford Christian Secondary left the school with high hopes and a great deal of excitement for the grand trip through British Columbia. Our school banner was pinned proudly to the side of the bus. Our first stop took us to a tour of the McMillan-Bloedel Plant where we learned what happens to our B.C. trees. That night we slept on the northern tip of Vancouver Island in Port Hardy at Eagleview Elementary.

Thursday morning we took on the twenty-hour ferry trip headed for Prince Rupert. It's amazing how close we all grew being seasick together!

Friday morning we docked in Prince Rupert and with shaky limbs proceeded to tour the first big city we had seen in a long time. We drove through Terrace and after driving on umpteen miles of gravel road, we arrived at the Nass logging camp where we were met by Rick and Winnie Cook. They made us feel right at home with our first good meal and gave us a tour of the Indian village and lava beds. Thanks goes to B.C. Timber for their terrific hospitality.

Saturday morning everyone felt refreshed after a night in real beds and we headed for Smithers, only to find out we had to drive the gravel road again. Little did we know before we started the trip that more than half of northern B.C.'s roads are all gravel! In Smithers we were all billeted in different homes and met again that evening for a good baseball game and wiener roast.

Sunday was a day of relaxing, worship and an opportunity to meet friends at Smithers or Telkwa Chr. Reformed Churches, depending upon the congregation to which our billets belonged. The sunny afternoon was spent in various ways, either visiting, soaking in the sun of hiking up to Twin Falls. Our stay in Smithers was very much appreciated by all.

On Monday morning we left reluctantly knowing that we weren't going to see another shower or bed until we got home. But it was good to be back together and we drove as far south as Barkerville, a rebuilt frontier town that shows one exactly how a gold mining town once looked. That night we slept in the Helen Dixon School gym in Quesnel.

We arrived in Vernon on Tuesday afternoon after a long hot drive from Quesnel where we slept in the church. Before we went to bed, we had a free supper at Brownie's, compliments of Mr. de Regt (owner of Brownie's in Chilliwack). We took the chicken to the beach with us and afterwards took a swim in the still cold waters of Lake Kalamalka. After rollerskating, we joined for a beautiful singsong back at the church.

On Wednesday, our final day, we went to Kelowna for a super time on the waterslides. It was probably the highpoint of the whole trip!

It was good to see our families once again on our return to Abbotsford, but we all agreed that the trip was definitely worth taking.

We had all grown very close and gotten along very well. I know we'll remember this trip for a long time and probably still chuckle about it when we're eighty.

The teachers, Mr. P. Bandsma, Mr. S. De Jong, Miss C. De Jong, and Miss J. Feenstra were terrific. The patience of our bus driver - "Uncle" Fred Abma was admired by all. We sincerely thank the school for allowing us this last trip together before we all went our separate ways.

Belinda Lucas,
Grade 12,
Abbotsford Chr. Secondary

Van Dyk scholarship awarded to first year Redeemer student

During the 25th anniversary celebrations of Hamilton District Christian High School, a scholarship was established in order to commemorate the faith, obedience, determination, sacrifice and vision of the pioneers who started the school. It was named The Rev. Wiebe Van Dyk Memorial Scholarship, after the first principal of H.D.C.H., who personified the true "spirit of the pioneers." It is the intent of the scholarship to serve as a constant memorial and a token of thanksgiving to the Lord for the blessings that he has bestowed on H.D.C.H. in its first 25 years of existence.

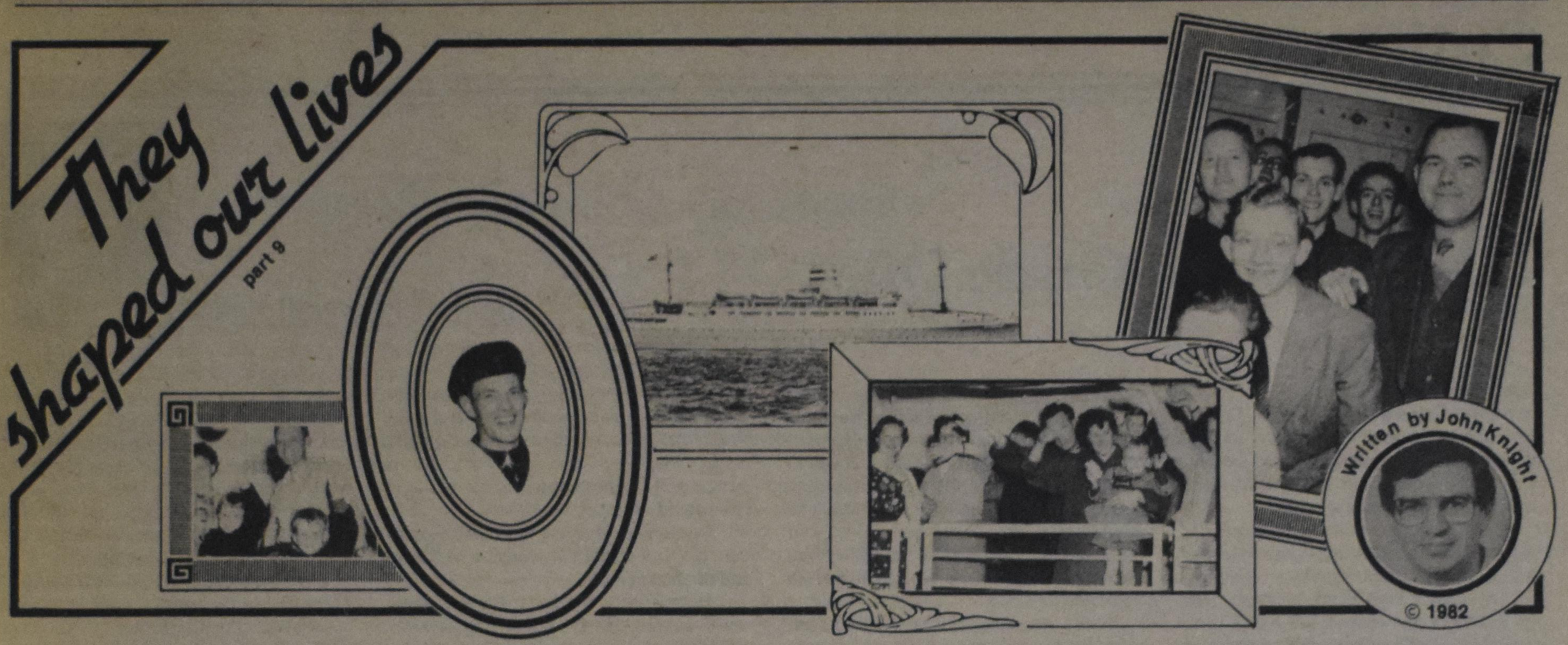
The first scholarship was recently awarded at the graduation exercises of H.D.C.H.

The teachers selected the winner based not only on academic record, but also on the contribution that the student had made to student life at H.D.C.H. over the past four years. It was necessary that the winner had been active in student activities, had demonstrated Christian maturity and leadership, and had shown potential for providing Christian leadership in the future.

On the basis of that criteria, the staff at H.D.C.H. selected Peggy Nienhuis, as the first recipient of the $500 scholarship. At a student assembly held to mark the end of the school year, Peggy received two additional awards for her contribution to student life at H.D.C.H. In addition, her academic results were above average.

Peggy intends to pursue a career as a teacher in a Christian school, following in the footsteps of her parents. Her father, Henk Nienhuis, has been a teacher at H.D.C.H. for the past 16 years and her mother, Liz Nienhuis, teaches at Calvin Christian School in Dundas. Peggy intends to attend Redeemer College in September.

Peggy Nienhuis



Have you ever wished you never migrated?

"There were times I would have liked to crawl back."

-Immigrant diary

In the opinion of many, Dutch people are not very emotional. What they mean is that there is a certain reserve among them, which prevents them to display publicly what they feel inside. And so the Dutch are considered to be a rather sober lot.

But those who accuse the Dutch of being incapable of feeling the full range of human emotions have never read the letters and diaries of their emigrants. What they might fail to express in the presence of other people, they are more than willing to commit to paper in the privacy of their homes.

The Dutch are an introspective people who are almost brutally honest with themselves. They call a spade a spade, and with the same economy of words they will record their joy or their sorrow: "My wife who died in 1968, she had it tough;" "I could not share my honest feelings with my husband, because he was happy;" "We craved mail, but so little came;" "The Canadians are so patient with us, we're impressed!"

• • •

One out of four immigrants had second thoughts about their move to Canada. It happened when tragedy struck, children were born, or weddings and anniversaries celebrated that would normally bring relatives together.

But there were also times when pleasant memories of a former life got the better of them. "I missed my little town and the bike rides in the countryside," "There's only *one* Holland, the land of our birth," "I missed the royal birthdays, the sound of church bells."

Some wished they had never moved when they were treated badly in their new country, or felt they were second-class citizens. The inability to speak English well became a burden for many.

"It bugged me that I couldn't have a meaningful discussion with Canadian neighbours, a real meeting of the minds." "The language? We couldn't speak it for two years!"

Perhaps the most heart-rending response to our question came from the young mother who wrote, "Yes, I wished I had never left Holland when my husband died and I was here alone with three children, aged 3, 5 and 11."

Still, three out of four never had strong second thoughts about immigration. They were impressed with their new environment, grateful for the way they were treated and eager to carve out a new future.

Last impressions

As we'll see in our next installment most immigrants who were old enough to realize what was happening soaked up their last experiences in The Netherlands as though there would be no tomorrow. Their last impressions were so vivid that they are able to recall their feelings accurately several decades later. Many were sad and excited at the same time. Others talked of a numbing, neutral feeling. Here are some of the ways immigrants described their feelings when they left.

Positive:

-Elated, excited	19.7%
-Happy, optimistic	19.7%
-Relieved, carefree	9.9%
-Confident, hopeful	5.6%
-Curious	1.9%

Mixed feelings: negative:

-Sad, sense of loss	14.1%
-Apprehensive, nervous	7.5%
-Heartbroken	6.6%
-Miserable, angry	5.6%
-Scared, trapped	4.2%
-Emotionally drained	0.5%

One immigrant wrote that when the band on board the ship played "Lief Vaderland, Vaarwel!" his emotions got the better of him. Another wrote, "We were good and ready for a new start. We loved the challenge."

First impressions

The reactions on reaching Canada were strongly expressed. There was the culture shock of a new environment and the realization, often for the first time, that "this is it, this is where I'll be spending the rest of my life."

One woman wrote, in rather strong language for a Dutch person, "Oh, my God, wat zijn we begonnen?" (What have we started?). Another recalled many friendly smiles, but "I couldn't understand what they were saying."

What impressed them most?

1. Vastness, almost endless land	36.1%
2. Poverty and mess in the east	14.1%
3. Bewildered, in awe, lonely	9.8%
4. Sun, warm weather	8.3%
5. Cold, long winter, snow	8.3%
6. Generous, helpful people	8.3%
7. Freedom, few restrictions	8.3%
8. Natural beauty, colour	6.8%
9. Barren, bleak wasteland	4.9%

Other things repeatedly mentioned were the colourful rooftops on Canadian homes, the presence of big cars next to small houses, a feeling of backwardness ("They're fifteen years behind the times in Canada"), the long train ride and the lights of Canadian cities they travelled through.

The first shopping spree, usually at the train terminal at the port of entry, was a delight for many. Fresh fruit was mentioned, and the low cost of bread and butter. One group that landed in Halifax in 1950 was told on good authority that the English word for *pindakaas* was peanut butter. The word was repeated over and over again. When the train finally left and people began to make their first lunches, the smell of peanut butter filled the compartments of every car.

Greatest disappointments

During the first year(s) in Canada disappointments competed with pleasant impressions. Working for a boss who was drunk most of the time became an unpleasant experience for one family. Lack of recognition of talent and skills made many feel like second-class citizens. Lay-offs, low wages and other work-related problems ranked high among the "bad things that happen to new Canadians." Ranking the things that hurt the most, we should list *language* a definite first, followed by *isolation, feeling of inferiority, work problems, unkept promises, lack of culture, long winters* and *poor housing*.

Most admired

The Canadians whom the Dutch met in their new country were admired as much as the liberating Canadian forces they had met in 1945. Especially among the earlier immigrants we find much praise for them. They were described as tolerant, helpful, friendly with an impressive patience for foreigners.

"We were never looked down on because we didn't speak English," several wrote. Others bragged in letters to The Netherlands about the warmth (*hartelijkheid*) of the average Canadian. In a country of equals it struck them that the rich, the professional, the leader in the community did not have special status and could be addressed like anyone else.

With life in The Netherlands as their only reference point this is what the new Dutch-Canadians admired most during their first year:

1. Hospitality	26.8%
2. Freedom	19.0%
3. Natural beauty	18.5%
4. Vast space	18.5%
5. Climate	18.0%
6. Work opportunities	16.1%
7. Church life	11.7%

A few other things were mentioned, each having to do with a quality of life they found outstanding, like the lower cost of living, variety of food on grocery shelves, recreation opportunities all year round, the use of cars and the lack of restrictions. "It's so much easier to adopt kids in Canada," wrote a mother, "in The Netherlands it was nothing but red tape."

Going back

If one statistic surprised us it was the large number of people who returned to The Netherlands for a visit, not once, but several times. Going to Canada had not been a one-way ticket. They had the means to go back and used the opportunity to keep in touch.

Granted, some of these visits were caused by tragedy, the loss of a father or mother, but most of the trips were made for pleasure and are now looked on as highlights. "Going back was a thrilling experience," was sometimes added as a comment to the questionnaire. Some 76 per cent have made the return trip at least once, 22 per cent more than three times.

What about the others who went back ... to stay? An estimated 1 per cent returned to The Netherlands at their first opportunity. The record was probably set by a family of five that landed in Halifax and made arrangements almost immediately to return. They stayed in the Maritimes less than three weeks.

Older children of immigrant families often returned when they had a boy- or girl-friend who didn't want to come, or older brothers and sisters who had stayed behind. Homesickness for The Netherlands was usually the cause for families to return. It's possible that many families would have returned during the first three or four years if only the money had been available. Living in a new country was often hardest on mothers.

A woman who came to Ontario in her late forties recalls how her homesickness caused her to withdraw from reality, until no one (husband, children, minister or doctor) were able to get through to her. Finally in desperation the family moved back, leaving a son in Canada. Their stay had lasted a year and a half.

But coming back to Holland was the medicine she needed. There was little prospect they would find a house of their own. With practically no furniture they were forced to live with relatives. After a long, dreary winter ... "I began to think how I had destroyed what our family had built up in Canada. One day I finally said what I had been thinking for some time, "Give me Canada any day!" It took us several trips to the Hague to convince Canadian authorities that we deserved another try. With borrowed money we came back. It was May 12, 1954 when we arrived. We were finally home."

Next: Saying goodbye isn't easy

Children

It happened in Grade One

Betty Nieuwstraten

Ready?

Never before had Cory looked forward to an event as much as she did now that she was going to school. Two more weeks and the first of April would show on the calendar.

Sonja Fransen, her friend, had her birthday on the 29th of September and had entered school already in September. But because Cory's birthday was on the 19th of October she had had to wait until April which seemed to be so slow in coming this year.

Of course, there had been nobody to play with now that Sonja was at school. That made the days rather lonesome for Cory.

But Hank had been home every once in a while on account of his asthma attacks. Cory dreaded these attacks almost as much as Hank did himself. Nobody knew what caused these dreadful attacks which made Hank sweat so that it dripped into a little puddle on the floor beside his bed and his squeaky breathing to be heard downstairs. Many doctors had been consulted, many suggestions and medications had been received and tried out but nothing really helped. All the doctors agreed: "He'll outgrow it, just be patient!"

Cory used to leave Hank alone when he had such an attack because it made her feel so helpless and sad, but since Sonja was at school she had become quite alert concerning school life. On Wednesday and Saturday afternoons the two girls had much to talk about, that is to say, Sonja did most of the talking, Cory listened and got the picture.

Mom helped Hank with his school work and Cory got to know just what school work was; mostly reading and arithmetic. She could not help but become interested in counting by two's, forward and backward. With Sonja she had done it by one's and on rainy afternoons they had made math problems, easy ones. But what Mom did here with Hank fascinated her.

Counting by two's made patterns too, just as by the one's, but more interesting patterns, she thought. When you counted by two's beyond the ten you got the same pattern: 0, 2, 4, 6, 8, with the number 1 or 2 in front of it depending whether you were counting in the tens or twenties.

Hank now had Cory as company, which gave Mom some time for her house work. Sarah, Cory's younger sister, was not ready yet for school work and was quite happy to play alone with her dolls and toys.

Mom noticed that Cory knew page after page from Hank's reader. That was nothing special to her. Cory had a good memory and simply memorized the story, she thought. What made both Mom and Dad real happy was her alertness and understanding of Hank's math problems. They, too, looked forward with great expectation to Cory's school days. However, they'd first have another pleasant surprise to digest, if that would be possible at all before April the first.

Surprise!

One shivery, snowy morning, after Cory had picked up the mail from the hallway floor, she settled down with the For All weekly magazine. Mom would read the story in the "Children's Corner" to them tonight, she knew. Mom read to them almost every night while nursing the baby. Because the children loved the baby so much, they'd gather around Mom's chair to be close to both of them. Cory usually stood behind Mom. In this way she could see what Mom was reading and be near the baby. That's how Cory had learned to read while nobody ever had noticed it.

With the magazine on the broad window sill in front of her she began to read. It was such a good story and so exciting to read it yourself! There were some dull taps at the door and Mom's voice, "Cory, open the door please." She got up and while she opened the door for Mom who carried baby's bath water to the table, she said, "Mom, they go to America," and looked at Mom with shiny eyes. "To America," Mom said, "What do you mean?"

"Judy and her family, Mom, remember, the story in the magazine?"

Mom followed her daughter to the window and looked. "Oh, America, child, you are reading!"

"Of course, Mom, you know that I read Hank's books too, don't you?"

Mom looked at her, flabbergasted, then hugged her tightly. "One thing I know for sure, girly; you won't be having any trouble getting along at school. But now I'd better first bathe Niesje before her bath water gets cold."

Sarah, too, turned away from her toys and watched how Mom washed Niesje and dressed her in clean clothes. Then Mom sat down and nursed Niesje, this time somewhat absent-mindedly. Her thoughts were with her second daughter who had learned to read all by herself and had no trouble doing second grade arithmetic. Had God blessed them with a highly intelligent child? Would they know how to handle that? Would the school?

As she looked down at her beautiful baby, so contentedly feeding at her breast, a tear trickled down on baby's tiny hand. Sarah looked up. "Are you crying, Mom?" she asked. "Are you sad?"

"No sweet, Mom is just very happy with all her children. See, Niesje is smiling already."

Start!

O welcome, welcome, April first
My sis with longing almost burst
She wants to go to school so bad
Your coming makes her mighty glad!
But we say, "April Fools' Day 'tis
School is no fun, beware, my sis!"

Cory was welcomed to the breakfast table that morning with this song. Ian had it printed in Indian ink and put it on her plate.

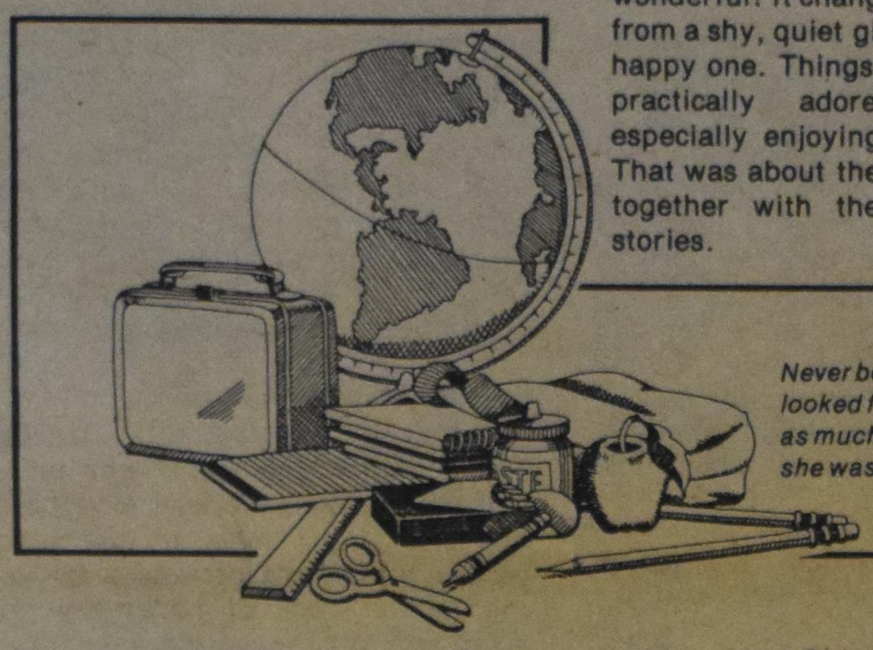
"Sing it again," Cory said, "I like the melody."

"Don't you like the words?" Hank asked, "Ian made the words and Beth found the melody."

"He made it, thanks to that miserable school, eh?" Cory remarked pointedly. But I'm going to like school, I just know it."

As usual not much was said during breakfast, but in his closing prayer Dad remembered Cory and asked God to be very near to her on this first school day.

School was wonderful, just simply wonderful! It changed Cory completely from a shy, quiet girl into an outgoing, happy one. Things went all right. She practically adored her teacher, especially enjoying her story telling. That was about the only thing she did together with the class, the Bible stories.



Never before had Cory looked forward to an event as much as she did now that she was going to school.

Miss Van Elder had soon noticed that Cory was advanced far beyond the beginners' stage and should, with some extra attention, be ready to join the September group in June and start in Grade two in September. Mom and Dad were very happy with this plan. Cory liked to be busy and with this special plan she wouldn't run the risk to get bored either, nor would she lose her friend.

A wedge between the spokes

Eight weeks had rolled by as though they had been days. Besides her math, reading and language, Cory had learned cursive writing with pen and ink in a special book, had memorized some poems about pets and nature and had even made some of her own and written them in her language book. Miss Van Elder had allowed her to draw and colour some pictures to go with the poems. Now she had a pretty language book.

Sad to say, there came an unexpected turn of events: Miss Van Elder was leaving! One day, when Cory's class entered the room they found two teachers. Miss Van Elder said that the other lady, Miss Brutell, would be teaching the class, starting tomorrow. Next week Wednesday Miss Van Elder would be married and become Mrs. Donner and in June Mr. and Mrs. Donner were going to make a long boat trip, all the way to Indonesia to join the workers in the mission field.

Miss Van Elder was really sorry for the short notice but this early departure had come to her, too, as a surprise, due to an emergency on the mission field.

The children were very quiet that day. They were sad because the teacher they all loved so much was leaving and they were shy for the new teacher. They barely dared to answer Miss Brutell when she asked them a question. Cory, too, was scared. She did not like the way Miss Brutell looked at them; so, so bossy and as if she suspected the children of doing naughty things behind her back.

"She looks snippy and talks snappy," Cory thought while she sat bent over her math problems.

"What do you think *you* are doing," Miss Brutell's shrill voice sounded suddenly right beside her. "You have the wrong book," she continued even louder than before and a long finger pointed to her book.

Miss Van Elder hurried down to Cory's desk and said quietly, "Miss Brutell, this is the girl I talked about to you this morning, remember? That's the book she's working from. Wouldn't you have a look at her work?" she asked.

"No, I'll see that later when I check the work of the whole class," Miss Brutell answered.

The morning lasted long, Cory thought, and she was glad to go home for dinner. How she wished it were Wednesday so she wouldn't have to go to school that afternoon!

Miss Van Elder was not in the class that afternoon but the headmaster was. Several children were absent because of a "tummy ache". Shortly before dismissal the headmaster put a letter on Cory's desk. "Give this to your parents, will you, Cory? Don't lose it, it's very important!" Cory felt a bit important herself: a letter from the headmaster for Mom and Dad! But she looked suspiciously at Miss Brutell. Something was wrong, she felt, but what? The teacher's eyes met hers, cold, almost angry eyes, and she wondered, "Why didn't this teacher like her?"

As soon as the dismissal bell rang Cory ran home with the letter. "Mom, here's a letter from the headmaster. He said it is very important." Mom pulled the sock she was darning off her hand. "A letter from the headmaster? Have you been naughty?" Cory hesitated a moment then said slowly and thoughtfully, "I don't think so. The headmaster was in our room almost all afternoon. I haven't seen Miss Van Elder at all."

"Here, drink your tea while I read the letter," Mom said, placing a cup of tea and a cookie at her place. Cory watched Mom's face while she was reading. It *was* an important letter, she thought, and certainly not a pleasant one. Mom looked a bit angry. "Have I been naugnty, Mom?" she asked wonderingly.

"No girly, you haven't. You are Mom's big girl. Why don't you have a look in the shop. If there are no clients give this letter to your Dad. Tell him that it's important that he reads it right now."

In a moment she was back in the kitchen and said, "Dad is reading it already, Mom. May I go outside a while, school was boring."

"School was what? Child, I've never heard you say that yet. Yes, play a bit. See if Sonja may come out, too. But be home on time for supper, eh?"

But Sonja was not allowed to play outside. She had been very naughty, her mother said, and Cory felt that she, too, was being punished although she did not deserve it. Slowly she walked away, discontented.

Continued next week...

Living in an age of "religionless Christianity"

Continued from page 5

vast majority claim Christian ties, but their religion lacks both content and commitment. As a result they have at best an "unfocused" religious orientation with which they can address life's "ultimate questions." These are Canada's "religionless Christians." Comprising over 8 in 20 affiliated non-members, they further constitute 6 in 10 church members, including 5 in 10 Roman Catholics, 7 in 10 Anglicans, and 7 in 10 United Church members. Only in the Conservative Protestant churches, where they represent 4 in 10 members, do the religionless Christians approach minority status.

While there has been no significant change in the population makeup of the traditionally committed and the unfocused since 1975, there has been considerable switching taking place internally. Approximately 1 in 3 of the committed have "defected" to an unfocused outlook, while only 1 in 10 of the unfocused have joined the ranks of the committed.

Yet because of the larger size of the unfocused "pool," the net gains in absolute figures have been almost the same for both categories. **Movement away from traditional commitment has been the most pronounced among those with United Church ties the least among Protestant Conservatives and Catholic charismatics.** The opposite move to traditional commitment has also been more common among Conservatives and charismatics, along with Roman Catholics more generally.

For the "unfocused majority," the church may have social and identification functions, and presumably it is important in administering rites of passage relating to birth, marriage, and death. But it provides limited input into the way one views life and life's end.

Non-religious answers to ultimate questions

Accordingly, while 62 per cent of the traditionally committed feel at least fairly certain that they have found the answer to the question of life's meaning, only 23 per cent of the unfocused majority are similarly certain and one-half say that they do not think there is an answer to such a question. Relatedly, although only 12 per cent of the unfocused say that they do not believe in life after death, only 13 per cent express decisive views about what it may be like, in contrast to 43 per cent of the traditionally committed.

Predictably, 45 per cent of the committed say that their primary response to death is one of hope. In contrast, only 9 per cent of the unfocused indicate that "hope" is their dominant response, tending rather to cite "mystery" (26 per cent) or "no particular feeling" (22 per cent).

What these findings suggest is that the majority of Canadians do not draw upon religion in addressing the questions of life and death. People seem to have largely abandoned their search for meaning and instead are trying to make existence meaningful. If meaning is seen as something which we ourselves give to life rather than receive from a divine source, then clearly a supernatural framework is dispensable.

Despite their posture toward religion old and new, it is clear that contemporary Canadians remain intrigued by supernatural phenomena. **Some 75 per cent read their horoscopes at least occasionally and approximately 1 in 2 maintain that the claims of astrology are plausible.** In the face of the scientific orientation of contemporary life, almost 70 per cent assert positive belief in extrasensory perception, while 60 per cent believe that some people have special psychic powers which enable them to predict events.

Indeed, 1 in 2 Canadian adults think that they themselves have experienced mental telepathy (the awareness of other people's thoughts), while even a slightly greater number claim that they have experienced premonition (an awareness of an event before it has taken place). The earlier 1975 survey further has revealed that some 40 per cent of Canadians feel that it may be possible to communicate with the dead: only about 30 per cent of adults totally rule out such a possibility.

Interest in the supernatural, then, continues to be high, precisely at a time when the use of supernatural explanatory systems — religions — is low.

"A market" for religion

Given the present lack of commitment to religion, the question arises as to whether or not there is a need in Canada for the kinds of supernatural-based answers to life and death which religion provides. In short, is religion still "a marketable product"?

Looking specifically at the "unfocused" majority, the national analysis has found striking division concerning the prevalence of the questioning of meaning. While approximately 1 in 5 claim to "often" reflect on life's origin and purpose, true happiness and death, close to the same proportion say that they never have thought about such things.

Beyond sheer reflection, around 40 per cent say that they are concerned about the issue of life's meaning and purpose. Yet, almost the same proportion maintain that it never has bothered them, and the rest say that it no longer is a concern. Similarly, about 45 per cent of the unfocused indicate that they feel the limitation of science and material pursuits, and are now looking for more meaning in life. However, approximately 65 per cent indicate that their involvement with day to day survival issues such as jobs, family, money, and health makes it difficult to have either the time or inclination to think about existence itself. This latter group includes 50 per cent of those who say that they feel the limits of such pursuits.

In short, it appears that questions of meaning and purpose are significant for perhaps half of the adult population, while they are largely irrelevant to the other half. Many are in the market for so-called "ultimate answers" but just as many are not.

The possible future

What the national survey documents is the continuing influence of secularization in Canada. The industrialization of the country has been accompanied by emphasis upon rationalism and materialism. With urbanization, an increase in formal education, an acceleration of work force participation on the part of women, the burgeoning of mass media, an exploding technology, and an expanding economy, Canadians have increasingly found themselves preoccupied with life itself.

The result — as in most other industrialized countries — has been a decline in the use of "the world beyond" in living out "the world at hand." Life is increasingly not meaningful in terms of religion but rather in terms of tangibles such as money and career, family and friends, recreation and entertainment, social and personal causes. These have become what sociologist Thomas Luckmann has called "invisible religions" — non-supernatural factors around which people organize their lives.

The prevalence of religion in Canada's future would seem to depend upon two factors: (1) the exposure of people to religious ideas and (2) the receptivity of people to those ideas. With respect to idea exposure, the key proponents of religious ideas are the churches. Over the past twenty-five years — 1946 to 1981 — weekly church attendance has declined from approximately 67 per cent to the current 28 per cent. Relatedly, while 2 in 3 adults say that they attended religious services regularly as children, only 1 in 3 do so now. Significantly, only 1 in 3 people with school-age children are exposing them to religious instruction in the churches. Allowing for child-adult attrition, it is conceivable that **by the end of the century, only about 1 in 6 Canadians will be attending churches on a regular weekly basis.** Interestingly, only 15 per cent of Canadian adults under the age of 30 are presently weekly attenders, compared to 45 per cent of those 60 and over.

In view of the fact that no other institution has taken over this religious socialization role from the churches, it is clear that a declining proportion of Canadians are being exposed to a religious view of the world.

As for the second factor of receptivity, despite the claims of observers such as Harvard sociologist Daniel Bell that people are experiencing the limits of rationalism and materialism and that a religious revival is imminent, the national survey has shown that the majority of uncommitted Christians are not reporting such a reality. This situation could, of course, change. But for the observable moment it so stands.

In view, then, of the important role which organized religion plays in the imparting and sustaining of religious ideas, and the current receptivity level to religion, it is only to be expected that still fewer Canadians will exhibit commitment to religion old or new in the forseeable future. Conversely, the proportion of the population which will resort to non-religious explanations of existence will probably increase.

As they look to the future, 3 in 10 Canadians see religion as gaining in influence. In contrast, about 9 in 10 see science's influence increasing. To the extent that religion is seen as offering a supernatural interpretation of the world and science a non-supernatural one, the study findings make it difficult to argue with their prognosis.

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Issues

Computers: are they o

Harry Antonides

When Time magazine devoted a cover story to computers back in April 1965, the article was entitled "The Computer in Society." A mere thirteen years later (February 20, 1978), a similar article was called "The Computer Society."

The subtle difference in the two titles is loaded with significance and highlights a profound shift in the perception of computers and their role within society.

The Quiet Revolution

Although the now-in-progress "information revolution" will have far-reaching repercussions, this revolution is still in its quiet stage. We are only beginning to see some of the outlines of the society of the future. But there should be no mistake about its drastic impact upon our lives.

It has been predicted that the revolution, made possible by the intensive application of microelectronics technology, will have more impact on our world than the invention of the printing press or the harnessing of steam.

Some have compared the effects of this revolution with those brought about by the Industrial Revolution. Others go so far as to suggest that the computer will not only change our view of the world but even our view of man himself ("man" used here and throughout in the generic sense) and the way we assess our values. Bernard Ostry, then Deputy Minister of Communications, wrote in a 1979 article about the revolutionary impact of the new technology not only on social structures, "but on the nature and meaning of our lives."

These and similar statements clearly demonstrate that what is taking place here is no minor change on the fringes of our lives. Rather, it directly involves the most fundamental issues and questions confronting us. At the centre of them all is the question of the meaning and purpose of human existence. This is the reason why Christians in the first place should be alert to the significance and the implications of the so-called knowledge or information revolution.

In a sense, the technical side is the most straightforward, though I do not minimize the required expertise and skills to fully understand it all. The modern computer is the result of the amazing technical breakthrough in the application of electronics, that mysterious and invisible pulsating movement within matter. The rate of change in the last few decades has been breathtaking, because it has been exponential.

Several "generations" of computers have been squeezed within a very short time span. The first modern computer was constructed in 1946. It was impressive but cumbersome, noisy and slow — by today's standards. In 1948 the transistor was invented which soon eliminated vacuum tubes. Then followed the integrated circuit, and now the miracle silicon chip containing thousands of transistors.

The new technology has spawned a whole new industry and range of products. It has also unleashed an intensive competitive struggle among companies, especially between the United States and Japan. The race is on to increase the capacity of transistor chips — a race in which the Japanese are doing very well. They are ahead in producing the latest generation of chips, the 64K chip containing 65,536 memory cells. In 1970 the 1K chip contained a mere 1,024 cells, while the 256K chip with more than a million memory cells is now on the drawing boards.

Great strides

Two important results have flowed from this process of miniaturization. The capacity of computers has jumped exponentially while the costs have been drastically reduced. The outcome is that a computer which cost five million dollars in the 1950s was comparable in capacity to a machine which can now be produced for twenty dollars.

Computerworld, a magazine devoted to the electronics industry, stated last year: "If the auto industry had done what the computer industry has done in the last 30 years, a Rolls-Royce would cost $2.50 and get 2,000,000 miles per gallon."

It is precisely this astonishing increase in capacity coupled to the equally impressive price reductions that have given the modern computer its amazing versatility. Not only space exploration, but just about every imaginable human task is now or will be, in one way or another associated with computers, from routine administration to highly complex calculations and production tasks. And this process is only at the beginning.

A computer which cost $5 million in the 1950s can now be produced for $20.

The technology exists to provide every home with access to far-flung electronic data sources including stores, banks, libraries and airlines. It is predicted that "voice recognition" typewriters will be produced by 1985. The mail can be replaced by the electronic and almost instantaneous transmission of letters and documents. A system of satellite transmission is ushering in the electronic global village. The wired society is on the way.

A number of companies and countries are jostling for a share of the so-called Videotex market. Competition is fierce, and the design and production requirements are extremely demanding. At stake is a fast growing market that involves billions of dollars.

The early computers were only used by large organizations such as governments and large companies. The proliferation of the micro-electronics technology has opened up an entirely new consumers market. The obstacle to be overcome is the consumers' resistance because of the idea that computers are mysterious and slightly intimidating.

Apple Incorporated published a full-page ad in the Financial Post explaining that the computer is really quite "personal," as harmless and helpful as the common bicycle. It's predictable that this kind of advertising campaign will be quite successful and that a whole generation of consumers will be hooked on the use of gadgets and gimmicks without thinking much about the real significance of the computer revolution.

The fully automated factory is no longer science fiction. The Yamazaki Machinery Works Ltd. of Japan is now operating a plant producing finished parts and entire assemblies with very few people. The night shift operates entirely without human beings present with the exception of a watchman who makes his rounds amidst the computer-controlled machines.

The Japanese are the farthest advanced in applying the new technology. They have by far the most robots in use in their factories, numbering 14,000 compared to the 4,100 in the United States and a mere 150 in Canada, according to a recent report.

Pros and cons

Although it is not easy to untangle the beneficial from the harmful repercussions of the widespread application of microelectronics, certain distinctions can be made. Let me venture a few.

To begin with, computers can, and do, eliminate a great deal of work that is routine and boring. In some instances they can be used to do dangerous and unsafe work. More and more, as the new "manless plants" in Japan demonstrate, computerized robots are invading the factories. The reduction in cost and rise in productivity is often impressive.

It is reported that a computerized machine at the General Dynamics plant in Fort Worth can produce 24 to 30 parts per shift with zero rejection rate. A man doing a similar job can make six parts per shift with a 10 per cent rejection rate.

The computer makes it possible to transfer, store and make available a great deal of information on a scale which can be useful in education, communication and many kinds of decision-making. Video conferences can reduce the need for travel, thus contributing to a savings in energy resources as well as in personal wear and tear.

Another obvious beneficial effect of computerization can be discerned in medicine and especially in the aid of the infirm. Not only diagnosis but also treatment can be greatly improved by the new technology.

The handicapped can be helped by many of its applications, for example, by a wheelchair that responds to voice commands and by tiny implanted hearing aids or heart pacers. The list of applications is endless and the benefits are obvious.

Unemployment

While recognizing the immense potential for the beneficial use of computers, we should also be clear-sighted about the dangers and shadow side of the information revolution.

An obvious negative effect of the computer in the workplace is that it will cause increased unemployment. To be sure, new jobs will be created and there are those who claim that the overall employment situation will not be adversely affected. Nonetheless, there is considerable evidence to indicate that a substantial drop in employment is to be expected. At the very least, the new technology will produce serious dislocations for many workers.

A similar plus-and-minus-kind of effect can be discerned because the micro-computers will enhance the opportunity for decentralization. Some have talked of the development of a new "cottage industry" where people will no longer need to travel to their offices but can do their work at the terminal of their home computer. The

other side of the coin is that computers also make it possible to impose a system of centralized controls and monitors.

The technology exists for "Big Brother" to watch us all in ways that were not even dreamt of by George Orwell. The new technology in one sense will facilitate interaction and communication, but personalized com-

If the auto industry had done what the computer industry has done in the last 30 years, a Rolls-Royce would cost $2.50 and get two million miles per gallon.

puter work stations available to everyone may also lead to the further atomization and isolation of people. (Michael Frayn has explored this possibility in his novel *A Very Private Life*.)

Harley Shaiken, an industrial consultant at the Massachusetts Institute of Technology, has drawn the attention to the social costs of robots. He warns: "By designing a production process that minimizes human participation, you freeze out the worker's control and you freeze out his initiative. We often overlook the impact of robots on the

onquering our world?

jobs that remain'' (Time, December 8, 1980).

The possibilities for manipulation of people by controlling and slanting information and news via the new systems of communication are staggering. In the same vein personal privacy can easily be destroyed by carelessness or evil intentions.

Mr. Justice Horace Krever of the Ontario Supreme Court completed an extensive Royal Commission report on the confidentiality of medical records early in 1981 in which he ''urged computer users in the health field to make immediate improvements in security or else risk creating a technological monster that could destroy our privacy'' (*Toronto Star* January 3, 1981).

Another area where the new technology is loaded with potential problems concerns the increased possibilities for theft and illegal access - of which some spectacular instances have been reported. In addition, a highly complex and interdependent system of electronic information storage and transfer is extremely vulnerable to terrorist attacks. An alarming number of these have occurred, especially in Europe.

Don B. Parker, an international computer security consultant, has predicted that nuclear arms will be replaced by computers and terminals as international weapons or targets of destruction. The real problem, he insists, is not petty crime but the high stakes of international intrigue.

More and more career criminals, extreme political advocates and foreign governments are learning just how dependent most major nations are on their computers and how defenceless these countries would be if their machines were suddenly crippled. There are even a few 'technologists' in the world who know exactly how to go about bringing a nation to its computerized knees,'' Parker stated. (*Computerworld* February 2, 1981).

The list of potential and actual dangers can go on and on. They all confront us with the paradox that the very technology that can lighten man's burdens, increase his powers and enhance his freedom, can at the same time be used to enslave and destroy man. Thus the old dilemma of mastery vs. enslavement confronts us with a vengeance.

The question is not whether the computer can be used for good. It obviously can, and it's not very difficult to cite examples of this. But the decisive questions concern the beliefs and aspirations that determine the direction of the information revolution and its impact on our lives.

Who is man?

The most important question in all of this is, ''who is man, and what is the purpose of his life?'' That is abundantly evident from the existing literature about this subject.

In his highly readable book, The Mighty Micro, the late Christopher Evans deals at length with the possibility of duplicating intelligence and thought via computers. He's optimistic about this prospect and its effects on mankind. Evans believes that machines can be made to think, something that eventually, if not yet, will be confirmed by the so-called Turing Test. In this test someone converses with a machine and another person without seeing them. If he is unable to tell the difference between the person and the machine, according to this test, it proves that the machine is capable of intelligence.

The key to this conviction lies in Evans' definition of the human brain as ''a formal logical system.'' Consequently, he views thought and intelligence in terms of their ''bare components,'' and the brain as ''a collection of neurons, blood cells and chemical elements.'' He acknowledges that there is a difference between the brain and most computers, but the difference is that ''data acquisition and the initial writing and later modification of the program is done by a mechanism within the brain itself, while in the latter, the software is prepared outside and passed to the computer in its completed state.''

In answering those who deny that computers can have creative thought because they will always depend on something outside themselves, Evans states that the same thing applies to humans. ''Unless the argument is that some of man's thoughts or ideas come from genuine inspiration - a message from God, angels, or the spirits of the departed - no one can dispute that all aspects of our intelligence evolve from pre-existing programs and the background experiences of life.''

After thus dismissing the uniqueness of man by insisting on the basic similarity of human and artificial intelligence, Evans then predicts the development of ''Ultra-Intelligent Machines.'' Such machines are expected to be superior in their ability to think and solve complex problems. The advantage envisioned by the author is that once the computer has ''spoken,'' at least if the correct data has been fed into it, there is no use disputing its findings. This is how man will be able to be delivered from prejudice and ignorance.

Evans foresees the possibility that if computers evolve into Ultra-Intelligent Machines, they will be seen as deities. He believes that there may even be an element of truth in this belief. This leads us to the bizarre possibility that machines might become independent from man and even decide to harm him.

The well-known scientist Isaac Asimov has set out to prevent that possibility by formulating what he called the ''Laws of Robotics,'' of which the first command is that a robot may not harm a human being.

> **The question is not whether the computer can be used for good. It obviously can. But what becomes man's role; what is the purpose of his life?**

One of the ways of evaluating the views expressed by Evans and others is to see them as a radical kind of reductionism. First, man is defined as a rational being; thought is then reduced to its physical, chemical and organic components, particularly to the electronic impulses of the brain; knowledge is defined as facts or data. Hence, computers and the human brain are not fundamentally different but they are just two different kinds of ''information processing systems''.

Oddly enough, this extreme form of reductionism is at the same time accompanied by the belief that the computer will be man's most important aid in escaping from his problem-riddled existence. That's clearly evident in Evans' book. The same theme occurs also in The World Challenge by Jean-Jacques Servan-Schreiber. This author pleads for the global application of computer power as a means to averting impending disaster.

One of the starkest expressions of this belief in the computer as man's saviour can be found in a Time essay of February 20, 1978. ''The computer — a new form of life dedicated to pure thought — will be taken care of by its human partners, who will minister to its bodily needs with electricity and spare parts. Man will also provide for computer reproduction, as he does today. In return, the computer will minister to our social and economic needs. Child of man's brain rather than his loins, it will become his salvation in a world of crushing complexity.''

Fortunately, there are still a few scientists who have raised their voices against this distorted view of reality. One such is Professor Joseph Weizenbaum of the M.I.T., who has powerfully argued for a more humane view in his book Computer Power and Human Reason.

There is also a fascinating exchange between him and Professor Herbert A. Simon of the Carnegie University in Pittsburgh, Pennsylvania. Simon belongs to that generation of scientists who believes that the arrival of the computer calls for a fundamental reassessment of man's view of himself.

He writes: ''Perhaps the greatest significance of the computer lies in its impact on man's view of himself. No longer accepting the geocentric view of the universe, he now begins to learn that mind, too, is a phenomenon of nature, explainable in terms of simple mechanisms'' (*The Microelectronics Revolution*, p. 423).

In the same article Simon claims that ''no limits have been discovered to the potential scope of computer intelligence that are not also limits on human intelligence. Second, the elementary processes underlying human thinking are essentially the same as the computers' elementary information processes, although modern fast computers can execute these processes more rapidly than can the human brain.''

It is over against these claims that Professor Weizenbaum has made a vigorous case for respecting the limits of science and acknowledging the virtue of humility and the need for wisdom.

He presents this hard-hitting analysis: ''The use of large-scale computer-based information systems induces an epistemology within which reigns an extremely poverty-stricken notion of what constitutes knowledge and what is to count as fact. Unfortunately, this same notion — a kind of pragmatic positivism bordering on scientism — dominates much of the thinking of modern intellectuals and political leaders. It has also, in my view, profoundly infected the thought of ordinary people. It has no necessary relationship to the computer; it existed, after all, long before there were computers. But the computer is its starkest symbolic manifestation. It is the instrument that more than any other force, reinforces it'' (*The Microelectronics Revolution*, p. 557).

I'm convinced that Weizenbaum should be listened to with great respect.

Above all, to evaluate and understand the true significance of the computer revolution, we will have to understand its underlying spiritual motivation, examined in the light of biblical revelation. In that light we *know* that man is not just an ''information processing system,'' but a creature made in the image of God, called to do justice, to love mercy, and to walk humbly with his God. And you cannot program a computer to do that!

The Science Council of Canada has published the following papers:
Communications and Computers: Information and Canadian Society, (1978);
A Scenario for the Implementation of Interactive Computer — Communications Systems in the Home, (1978);
The Impact of the Microelectronics Revolution on Work and Working, (1980);
See also Institute for Research on Public Policy, Occasional Paper No. 8,
The Impact of the Microelectronics Industry on the Structure of the Canadian Economy, (1979);
Minister of Supply and Services:
Telecommunications and Canada: Consultative Committee on the Implications of Telecommunications for Canadian Sovereignty, (1979);
Ontario Ministry of Industry and Tourism:
Microelectronics: Report of the Task Force to the Government of Ontario, (1981).
For a critical and profound analysis see George Grant, ''The computer does not impose on us the way it should be used,'' in **Beyond Industrial Growth**, edited by Abraham Rotstein (1976).

Fatherless children need extra attention

Jean Dykstra

Windows

The children's world also collapsed when their father died, and I find it very difficult to write about without exposing their privacy to the whole world. Also the physical and emotional pain I feel for them makes me want to put off talking about them.

Whatever made me think I could be both a father and mother to them? I guess I wanted their lives to continue as normal as possible so that it would not leave any deep scars.

Our children ranged in ages from eight to twenty-one. The three youngest were just a few months into a new school and had started to make friends. They did not yet feel secure with the area, and it's quite human when they get stared at when first going back to school after the funeral. Back home we shared our feelings when possible. We'd cry or laugh as a release.

When we moved we took a boat and small motor which we had purchased second hand a few years earlier. I think we used it only three times, due to lack of time. We had planned to fix it up, paint it, and use it a bit more on Lake Huron. I'd temporarily forgotten about it, since it was stored at a work shed in the Mobile home park.

I found it difficult to go there and look at it. We checked with the ground foreman, and there it was. It was not properly covered and winter had taken more paint off.

Back home, I discussed it with the children who immediately remembered Dad's promises about boat rides and going fishing. Well, I had given it much thought and carefully suggested selling it. There was protest from all, some loud, others tearfully. "But Dad promised, Mom." Yes, yes, I was well aware of the high hopes for a little more leisure time.

We decided to sell it, and how does one go about that? The same foreman offered to put it on his front lawn with a "for sale" sign on it. In the garage I found some paint and tools, hoping to make it look more presentable. But it rained and rained. Then one Sunday I received two calls from interested parties. I told them I would not do business on Sundays.

So on Monday one came and offered a price. It was about half the figure we had hoped for. Now I'm not a business person at all, so what do you say? In my mind I could see the children's sad faces and suddenly, I just didn't care if he bought it or not. So, I said: "This is the price sir. It belongs to the children and I."

He then told me that the motor wasn't worth much. I knew it was the best of the three items: boat, trailer and motor. If he felt it wasn't worth anything I'd gladly keep it. He could have boat and trailer for the same price. But he wasn't about to leave the motor, so we came to an agreement, and I was glad he left in time before school was out.

The children sometimes cried for promises made by their Dad, promises which I couldn't keep. They understood or sadly resigned themselves to it. In the past, I always took time with the children concerning school work, their achievements in any field, or simply sharing. Yet they just bubbled over if Dad came home, and he, too, would share in it.

I noticed how anxiously they looked forward to the weekends when their big brother would come home from the city of Toronto. They had such a need to share. One Sunday, a church family came to visit us. The mother and I took a walk to the beach, while the father decided to stay with the boys. On our return, we found them upstairs, sharing an interest in all the personal belongings of the boys. As the younger one later said to me, "You know Mom, he didn't even think all of that stuff in my room was junk. He asked me about the fancy stones and fossils, the coon skin and my stamps," and added, "just like Dad used to do."

It would be great if an uncle or close friend could visit from time to time. Or what about a church member? If they can't, then who will? My husband's very close friend died about half a year later. This was a blow and I felt unable to tell the children, but I managed. Again, six months after that, a dear neighbour who was confined to a wheelchair and became good friends with us, died. And then it became a frightening thing. As one child said, "Who is going to be taken from us next?"

Can't cry

What do you do if your child doesn't cry, yet you know he's hurting because his whole attitude shows it? The best thing is to take time, and I mean to *take that time* when he(she) is ready for it, to sit down and let him cry and talk.

It's amazing what comes out. Things like: "Mom, you don't understand. You still have your Dad." Or, "Are you sure God never makes mistakes?" "He made a wife for Adam because it was not good for man to be alone. But now you are alone! And what good is Dad to us in heaven? He can't help us, or do you suppose he can? After all, he is with God, and if Dad's soul is there, somehow he may know what goes on down here."

I often felt unable to answer all questions. I'd send a quick S.O.S. up to heaven for help, wisdom and strength — "right now, Lord." It is very important to convince them that, no matter what, God still loves them.

He is not punishing them. In fact, dear child, God has given you a special promise, namely; "I will be a father to the fatherless." You may believe that and tell him all each day.

Take time when he(she) needs you. This comes at the worst possible moments. The minute you drive the car in and carry two bags of groceries up the steps, or the night you finally plan to answer the stack of letters long overdue.

The time they need you is *now* and may not come again. Does the house need dusting or do I go for a bike ride with my children? Your priorities must change. My children are more important than a bit of dust, even though I like a clean house. However, I'm also aware of the danger of overprotecting them. How do I find that middle road?

At the table, when it's meal time, the children take their turn leading in prayer. Even the youngest uses his own words. We already did this when their father was here. But now its also in a different light. Nobody minds if the words come faltering, fast, secure, or with a trembling voice. For we are talking to a Holy God, who is our Father in heaven, and he even hears the words we at times can't utter.

We also remember specifically one or two other families who are less fortunate than we are, for we receive many blessings each day. As one child prayed, during the blizzard we experienced that day: "Thanks Lord for not letting Mom get stuck in the snow, while everyone else did."

We also do many things together and appreciate it when a thoughtful person asks the boys to the local church's father and son banquet.

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Christian group sponsors Calgary civic debate

A major public debate on urban planning in Downtown Calgary was recently organized by the local CJL coordinating committee. The debate pitted Alderman Brian Lee against Alderman Bob Howkesworth, over the thorny issue of downtown redevelopment. The key questions addressed in the debate were: What sort of downtown should Calgary have? Who decides? How should the city achieve its goals?

The 400 people in attendance seemed evenly divided by the lucid arguments of the two aldermen. The loud supportive applause and occasional heckling which interrupted the debator's statements signalled the strong civic emotion over this issue. The closing half-hour of public questioning centred on key issues which might discredit or clarify the participants positions.

Calgary Major Ralph Klein skillfully moderated the debate. CJL Alberta staff person, John Hiemstra, opened the evening with a prayer for mutual understanding and charity and an eventual just solution to Calgary's redevelopment issues. Hiemstra further explained why a Christian citizens' group like CJL, would want to get involved in a so-called secular issue like urban planning.

The CJL sponsored-debate was one event in a long history of urban redevelopment politics. In many ways Canadian cities have become the concentration points of the national population, and the inner cities have tended to bear the cost of rapid urban change.

Calgary civic debate

In Calgary, the pressure of extremely rapid, oil-based economic growth is forcing the city to deal with a whole range of development issues in a short period of time. The type of redevelopment eventually chosen for the 'heart' of the city will have a far-ranging impact on the over-all future of Calgary.

The Calgary coordinating committee of CJL began its initial involvement in the downtown redevelopment issue in mid-1981. At stake was whether or not Calgary City Council ought to adopt a downtown "Area Redevelopment Plan" (ARP). The ARP's intent was to create a comprehensive and consistent development policy for downtown which would enhance the public good and be legally enforceable.

The ARP, which was drawn up over a four year period and cost close to 2 million dollars, would have promoted the following conditions in the downtown: (1) parks, outdoor malls, and several streets would be guaranteed sunlight during certain hours of the day, (2) car traffic would be reduced to lessen pollution and to avoid pedestrian-automobile conflicts, (3) increased emphasis on public transportation, (4) a consistent formula for determining the height and density of large buildings, and (5) a stress on inner city housing, which would ensure an alive downtown throughout the entire day, and not just 9 a.m. through 5 p.m.

The CJL committee drew up a generally supportive submission for the City Council's public hearings of the ARP. To the surprise of the attending public, a group of nine aldermen, led by Brian Lee, opened the hearings with a motion to abandon the legally binding ARP in favour of a non-statutory design brief. No public input on the issues raised in the ARP was permitted.

Several aldermen continued to support and lobby for the ARP after its demise since they felt that the future of Calgary's downtown would most likely be compromised by the 'weak-kneed' design brief. Since the public had never been permitted to officially comment on the issues raised by the ARP, the CJL Calgary committee decided to sponsor the debate between the two aldermen heading the opposing factions of City Council.

In the aftermath of the debate, the CJL group enjoyed this opportunity to participate in civic politics and was pleased to be involved in the promotion of justice and stewardship in urban planning. The events of the next months will determine whether Calgary City Council finally opts for a comprehensive policy, or a weak unenforceable policy which will offer little direction for downtown redevelopment.

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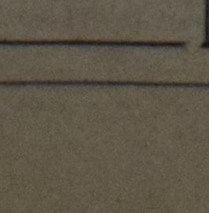

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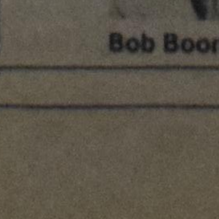

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Persoverzicht

Carl D. Tuyl

• Er wordt hevig gedebatteerd over de mogelijkheid en wenselijkheid van algemene loon- en prijzenkontrole. Trudeau speelt kat en muis met het onderwerp. De ene keer zegt hij dat het niet te verwezenlijken is omdat hij medewerking van de provincies moet hebben, en een dag later praat hij net alsof het een kwestie van tijd is. Volgens mijn bescheiden mening worden we er langzaam aan voor klaar gemaakt. Ik zou zo zeggen laten we het maar proberen. Een onderzoek van twee professoren heeft bewezen dat de loon en prijskontrole in de zeventiger jaren inderdaad gunstig voor de ekonomie heeft gewerkt in die tijd. Het is een van de laatste pijlen op de boog, maar veel keus hebben we niet. In Frankrijk schijnt het niet zo'n denderende uitwerking te hebben gehad, maar misschien is het nog te vroeg om de resultaten daar nauwkeurig te beoordelen.

• Er moet toch wel iets gedaan worden. Werkeloosheid steeg sprongsgewijs, en in de eerste helft van dit jaar gingen niet minder dan 5383 ondernemingen op de fles. Loon- en prijskontrole is wel een ekonomies paardemiddel, maar zachte heelmeesters maken stinkende wonden. Het viel me op dat het overleg met de arbeidersbeweging in Ottawa gematigde optimistiese geluiden voortbracht, en dat de mogelijkheid van samenwerking met die belangrijke sektor van onze maatschappij niet absoluut ongeloofwaardig blijkt te zijn. En laten we maar eerlijk zijn: van vrijwillige beperking komt geen fluit terecht. Dat werkt alleen met dominees en ambtenaren. Zeer zeker niet, zoals van de week wel bleek, met de arbeiders in de automobielindustrie, die aan tafel gingen zitten met de direkties. Ze bliezen maar direkt hoog van de toren met strijdvaardige me-dedelingen over het feit, dat ze niets van loonbeperkingen wilden weten. Alles of niets, schijnt hun motto te zijn. En u weet wel dat wie het onderste uit de kan wil hebben nog wel eens met een gebroken neus thuis kan komen. Of anders gezegd: wie z'n billen brandt krijgt een ongemakkelijk zitje.

• Interessant was ook de kritiek in de Kamer op de Minister voor Industrie die binnen het raam van een ekonomies opwekkingsprogramma een rente-vrije lening verschafte van zes miljoen dollar voor de aanbouw van een lux hotel, hetgeen, zoals de oppositie met kennelijke verdenking en afgunst opmerkte, toevallig opgetrokken wordt in de minister's eigen kiesdistrikt. Alsof zij die bekende politieke stelregel van ,,wie 't dichtst bij 't vuur zit warmt zich het 't best'' nog nooit gehoord hadden.

• Het is trouwens nog niet zo slecht dat er in ons land niet meer gefuifd wordt. Er waren in de afgelopen week een paar gigantiese feestjes in opbouw. De Italianen vierden hun wereldkampioenschap voetballen alsof er in de hele wereld geen vuiltje aan de lucht was, en ik zou niet graag een dubbeltje betalen voor iedere fles die er in Calgary ter gelegenheid van de Stampede ontkurkt werd.

• Rene Levesque ging naar Washington om een groep Senatoren eens precies te vertellen hoe het er bij stond inzake Quebec's idee over soevereiniteit-associatie. Hij werd leuk ontvangen en de Senators vonden zijn beginselen nog niet zo gek.

• Onze koningin had onverwachts bezoek in haar slaapkamer. Prins Philip was helaas afwezig en de politie was aan 't theedrinken zodat Hare Majesteit wel een aardig tijdje met de ongewenste indringer opgescheept zat. Heel Engeland stond er van op de kop, en er werden vragen gesteld in het parlement.

• Een al eerder op deze plaats gesignaleerde verschuiving in het Amerikaans buitenlands beleid werd duidelijk zichtbaar door uitspraken van de plaatsvervanger van de generaal-zonder-sterren. Amerika is nu pro-Arabies, zonder uitdrukkelijk de consequentie daarvan in verwijdering ten opzichte van Israel te erkennen. Dezelfde ontwikkeling vindt plaats ten aanzien van de betrekkingen met China waar toenadering noodzakelijkerwijs gepaard moet gaan met verkoeling in de verhouding met Taiwan. Moskou staat politiek bezien in het Nabije Oosten zo goed als schaakmat zonder enige belangrijke invloedssfeer. Een knap stukje diplomatie dat natuurlijk ook wel iets te doen heeft met olie. De Russen gaan natuurlijk in de troebele wateren van de oorlog tussen Iran en Iraq vissen. Die twee landen hebben besloten dat oorlog hoognodig was. Een militaire legermacht van troepen uit Iran is een invasie in Iraq begonnen. Dat is om de verveling wat tegen te gaan, moet je rekenen.

• Israel zit ondertussen met het beleg van Beiroet in de maag. De P.L.O. wil er niet uit tenzij ze erkend worden als een politieke eenheid, de Israelietiese legerleiding durft een man-tegen-man gevecht niet helemaal aan, en bij gebrek aan beter bestoken ze elkaar tussen wapenstilstanden met granaten. Er verblijven in die stad zeker een half miljoen doodgewone mensen net zoals u en ik die het slachtoffer zijn van het konflikt. Israel heeft ook nog te kampen met een 100% inflatie, en de kosten van de militaire expeditie lopen al bijna in de drie biljoen. Het wordt tijd om er een punt achter te zetten, ook al zal die punt dan wel druipen van bloed.

• Met het oog op de magere resultaten van de afgelopen jaren heb ik afgezien van de verbouw van tomaten. Mijn vrouw heeft nu bloemetjes geplant. Ook leuk maar toch weer anders. Je eet nu eenmaal geen Oost-Indiese kers. Nog niet tenminste.

Een afstammeling van Willem de Zwijger op de Engelse troon?

Windmill Herald - □ Lady Diana, de echtgenote van prins Charles, is volgens diverse kwartierstaten, een afstammelinge van prins Willem (de Zwijger) van Oranje. Lady Diana is een dubbele afstammelinge van prins Willem; haar afkomst is terug te leiden via twee geslachtslijnen.

Andere namen van Nederlandse voorouders zijn o.a. Adam van der Duyn, heer van 's Gravenmoer; Margaretha Cecilia Munter, Vrouwe van Zanen en Raaphorst; Arnold Joost van Keppel, de grote gunsteling van koning-prins Willem III; en diverse Amsterdamse burgemeesters.

Er zijn volgens ,,Gens Nostra,'' het maandblad van de Nederlandse Genealogische Vereniging, drie geslachtslijnen aanwezig die terecht komen bij het geslacht Oranje-Nassau en bij de Nederlandse adellijke families. Ook prins Charles telt Nederlandse voorvaders, w.o. Hans Willem Bentinck.

Prins William Arthur Philip Louis, de zoon van Diana en Charles, is direct na de vader in de lijn van de troonsopvolging. Er bestaat dus de mogelijkheid dat er in de toekomst een nakomeling van prins Willem de Zwijger op de Britse troon komt. Dat deze geen Oranje-Nassau is, doet niets ter zake. Het is inmiddels een lange tijd geleden dat er een Orange-Nassau op de Engelse troon is geweest (prins Willem III veroverde Engeland met behulp van de Engelse adel.)

J. VanHarmelen

Israel's val is rijkdom voor de wereld! #3

Val en tekort bij de Joden, dat is rijkdom en zaligheid voor de heidenen. Dat vroeger begenadigde volk van God is in het leger van Koning Jezus wel spaarzamelijk vertegenwoordigd. Maar dat wordt anders! Zoals Greijdanus uitlegt: ,,De verharding wordt teniet gedaan. Zij duurt tot zolang als die volheid nog niet is ingegaan nl. in het koninkrijk Gods, d.w.z. gelovig is geworden. De volheid der heidenen is het volle door God bepaalde getal dergenen, die uit de heidenen tot het geloof zullen komen.'' Dan komt er een wending in de heilsgeschiedenis. Dan zal dat volk, dat God niet-mijn-volk noemt vanwege de verwerping van de Messias, weer mijn-volk worden genoemd. Dan zal God dat volk weer aannemen. ,,Alzo, op die wijze, onder die omstandigheden, zo, bij en door het ingaan van de volheid der heidenen zal gans Israel behouden worden. Israel als volksgeheel, in plaats van een klein deel te voren.''

Werden vroeger maar betrekkelijk weinig Joden gelovig, en lagen de meesten onder het oordeel der verharding, dat wordt anders na het ingaan van de volheid der heidenen. Paulus leert in deze teksten dat er een heilrijke toekomst is weggelegd voor het Joodse volk: Israel wordt als volk weer door God aangenomen. Dat sluit nog niet in dat dan ieder in dat volk, alle volksgenoten hoofd voor hoofd de Messias aanvaarden. Dat vinden we ook in het Oude Testament niet, dat heel het volk Israel gelooft, en toch was het toen in z'n geheel: volk van God. Israel zal echter als volk straks weer gaan delen in Gods genade.

De stichting van de Staat Israel kan hiervoor van grote betekenis zijn. Dat is nogal duidelijk. Heel wat Christen-Joden, die nu nog spreken van een politieke wedergeboorte, hopen en bidden dat er ook een geestelijke wedergeboorte volgen zal. Hoe zal Israel als natie tot de Messias komen, indien het volk Israel niet eerst als natie is samengekomen.

We zullen er een open oog voor moeten hebben dat de Israeli thans nog niets moeten hebben van de Messias. Toch weten ze wel heel veel uit het Oude Testament. Er is ook geen land dat b.v. op zijn postzegels zoveel bijbelteksten heeft laten drukken als Israel. In een grote stad als Tel Aviv viert men b.v. de sabbath op Oud-Testamentische wijze. De synagogen worden bezocht. Er wordt veel gestudeerd in het Oude Testament. Dat is hun Bijbel!

Dat is dan natuurlijk Israel op zijn best, want er zijn ook heel veel Israeli die van hun eigen godsdienst niets moeten hebben. En we merken uit de officiele Joodse literatuur dat de Israeli met hun staat niets anders en niets meer bedoelen dan een staat temidden van andere staten, en zeker geen theocratie, ten spijt van al de bijbelteksten die te pas en te onpas door hen worden aangehaald. Israel bedoelt nu nog steeds niets anders dan een nationaal bestaan, en zeker geen kerkstaat, wat Israel toch eigenlijk was in het Oude Testament.

Na de eerste wereldoorlog kwam de Balfour-verklaring waarin de Joden een nationaal tehuis werd beloofd. Na de tweede wereldoorlog volgde de stichting van de Staat Israel. Hierdoor werd het wereld-jodendom in beweging gebracht. Emigratie naar Israel vond plaats op grote schaal. Bij de klaagmuur baden duizenden Joden voor de veilige overkomst van hun nabestaanden. Iedere werkende Jood droeg een derde deel van zijn loon af voor de overkomst van zijn bloedbroeders en zusters. Het bloed verbindt hen met elkaar. En er is groot verlangen om samen in een land te wonen. In de Staat Israel!

De emigratie blijft doorgaan. En na elk groot feest, waarook ter wereld gevierd, zeggen de Joden eerbiedig als het feest ten einde loopt: volgend jaar in Jeruzalem! Dat is echter voor velen niets meer dan een vrome wens.

Er zijn immers zoveel Joden, die in onze ogen geen Joden zijn. Nu ja, het bloed verbindt hen met elkaar. Ze hebben Joods bloed in de aderen. Maar ik las nog onlangs van een Jood die atheist was geworden, en toch Jood wilde blijven, dwz hij wilde zijn plaats in de Joodse gemeenschap niet opgeven. In het Oude Testament was de bloedgemeenschap toch niet nummer een. Het verbond sprak toch vooral van God en zijn volk! En leven in het verbond, was Gods vriendelijke eis. Ze moesten vragen naar de Heer en zijne sterkte, naar hem die al hun heil bewerkte. Ze moesten dagelijks zijn aangezicht zoeken. Hoe arm was een Jood, die alleen maar op Joods bloed kon bogen. En de Staat Israel telt wel drie millioen van die arme Joden. En daarbuiten zijn er nog meer.

(wordt vervolgd)

Dutch

Moet iedereen die zich Christen noemt welkom worden geheten in onze school verenigingen?

Syrt Wolters

Als je 't mij vraagt...

Als u de vorige twee artikelen gelezen hebt, waarin ik de vraag of de Drie Formulieren van Enigheid de basis moeten zijn van onze school verenigingen naar mijn inzicht beantwoord heb, verwacht u misschien dat ik op de bovengestelde vraag een volmondig ‚ja, natuurlijk' als antwoord zou geven. Maar dan hebt u het toch mis.

Ik zei ook in mijn vorig artikel dat het hebben van een interkerkelijke school gevaren met zich mee bracht. Elke schoolvereniging, die zich van haar verantwoordelijkheid bewust is, moet scherp toezien wie als lid van de schoolvereniging geaccepteerd wordt. De meeste reglementen van onze schoolverenigingen spreken zich volgens mij veel te zacht uit. Gewoonlijk luidt een artikel dat handelt over het lidmaatschap ongeveer als volgt: Iedereen die ouder dan achtien jaar is en instemt met de basis van de Vereniging kan daar van lid worden. Sommige schoolverenigingen hebben er dan nog een clausule in opgenomen, waarbij het vereist is, dat een nieuw adspirant lid twee ,,begunstigers'' moet hebben, die op hun beurt ook lid moeten zijn. Maar dat is mij eigenlijk veel te slap en te gemakkelijk.

Veel liever zou ik het artikel over het lid worden zo ongeveer laten luiden als volgt: Lidmaatschap van de schoolvereniging is beperkt tot diegene(n), die de leeftijd van 18 jaar hebben bereikt en met hart, mond en levensstijl blijk geven dat men van heler harte instemt met de beginselen van de vereniging zoals die uitgedrukt zijn in de artikelen van de Constitutie. Aanvragen voor lidmaatschap wordt door het bestuur alleen maar in overweging genomen als de aanvrager de moeite genomen heeft om enkele orientatie vergaderingen bij te wonen, waar uiteengezet wordt wat het betekent om lid te zijn van deze schoolvereniging.

Een ketting is natuurlijk niet sterker dân zijn zwakste schakel; daarom is de verantwoordelijkheid van die commissie die de orientatie vergaderingen leidt, erg groot. Die commissie moet de zeef zijn die zoveel mogelijk moet voorkomen dat de vereniging leden krijgt die alleen maar lippendienst bewijzen aan de constitutie.

De vrees dat de vereniging dan niet veel nieuwe leden zal krijgen hoeft niet groot te zijn. Alles wat in beperkte mate aangeboden wordt, trekt de aandacht en brengt gewoonlijk met zich mee het idee van kwaliteit. Voor elke Christelijke school is dit een uitstekend middel om een goede reputatie te verwerven. Gewoonlijk is kwaliteit ook een gevolg van het serieus nemen van een aangenomen verantwoordelijkheid.

Er zit nog een ander gevaar om de hoek te gluren als we onze scholen interkerkelijk hebben. Dat is het benoemen van onderwijzers. Als je school interkerkelijk is, kun je natuurlijk niet alleen onderwijzers benoemen die tot een bepaalde kerkdenominatie behoren. Ook hier, en vooral hier moeten we de zeef weer goed gebruiken. Want al wat zich Christelijk onderwijzer noemt, is nog lang altijd niet op de hoogte met de filosofie van Christelijk onderwijs.

Veel Christenen die onderwijzer(es) zijn, zijn op een seculaire universiteit geweest voor hun opleiding, en uit ervaring weet ik, dat velen van deze ,,Christelijke'' onderwijzer(essen) geen flauw benul hebben van wat Christelijke onderwijsfilosofie betekent.

Doordat onze scholen interkerkelijk geworden zijn, zijn veel scholen sterk in leerlingental toegenomen wat betekent dat we veel meer onderwijzers moeten hebben. En het aanbod van onderwijzers, die een goede Christelijke opleiding genoten hebben, is vergelijkenderwijs vrij gering. Dus moeten onze scholen vaak, door de nood gedwongen, personeel aannemen, die zo'n opleiding niet gehad hebben. In zulke gevallen moet het bestuur zich er goed van overtuigen dat de te benoemen onderwijzer(es) van ganser harte bereid is, om net zo lang zomercursussen te volgen totdat hij/zij goed inzicht heeft gekregen in de filosofie van het Christelijk onderwijs.

Als sommigen van u soms gedacht hebben, dat ook in het schoolwerk de ,,kracht in het getal'' ligt, en gejubeld hebben, nu er zo veel anderen hun schouders onder de schooltaak zetten, dan kon het wel eens gebeuren dat ze tot de ontnuchterende slotsom moeten komen, dat een groter getal niet een verlichting van verantwoordelijkheid is, maar een toevloed van grotere verantwoordelijkheden. Zolang we ons dat bewust zijn en in gebed en geloof deze verantwoordelijkheden aanvaarden, dan geloof ik dat onze ,,interkerkelijke'' scholen een zegen kunnen zijn voor Canada.

Nanaimo's kleurrijke geschiedenis

door Alyn Edwards

Canadian Scene - Men moet er met de veerboot heen, maar dat is op zichzelf een prettig reisje van Vancouver naar Nanaimo, een schilderachtig plaatsje met 40.000 inwoners dat veel toeristen trekt en verder voornamelijk afhankelijk is van de houtindustrie en van kopers uit Victoria en andere omliggende plaatsen die graag hun inkopen doen in een van Nanaimo's zeven grote winkelcentra.

Sne-ny-mos was de Indiaanse naam van deze plaats toen er zeven verschillende Indiaanse stammen woonden die op vredelievende manier met elkaar omgingen. Zij hadden aanvankelijk apart geleefd, maar zij hadden een kommervol bestaan en pas toen zij besloten hadden de handen ineen te slaan en met elkaar een gemeenschap op te bouwen, begon het voor hen allemaal een stuk beter te gaan.

Toen de blanken zich hier omstreeks het midden van de vorige eeuw begonnen te vestigen werd er al spoedig ontdekt dat er kolen in de grond zaten. Sne-ny-mos werd meer en meer Engels door de vele Britse mijnwerkers die er heen gingen en langzamerhand veranderde de naam van het plaatsje in Nanaimo. Het betekende ook het begin van een snelle groei!

Thans is Nanaimo de snelst groeiende stad op Vancouver Island. Het heeft een grote haven die gebruikt wordt voor het vervoer van voorzieningen en producten van en naar het vasteland.

Een van de grootste attracties voor toeristen is het Bastion van welk punt men een uitstekend gezicht heeft op de haven. Dit hoge slanke fort vormt een deel van het oorspronkelijke fort dat in 1853 door de Hudson Bay Company is gebouwd om de eerste blanke kolonisten te beschermen tegen aanvallen van Indiaanse stammen in het Noorden. Dat waren de dagen toen de Hudson's Bay Company het voor het zeggen had en de kolenmijnen grote aantrekkingskracht hadden en mensen bewogen zich te vestigen in de onbekende wildernis van het eiland. Het Bastion is nu een museum dat een grote collectie bevat van Indiaanse en andere kunstproducten en een expositie van antieke wapens.

Piet van Egmond overleden

Windmill Herald - In een verpleegtehuis in Den Helder is op 70-jarige leeftijd de bekende Amsterdamse organist dirigent Piet van Egmond overleden. Van Egmond was vooral door zijn pakkende, romantische orgelspel in brede kringen populair. Zijn jaarlijkse uitvoeringen van Bachs ,,Matthaus Passion'' in Aardenburg trokken telkens grote aandacht.

Piet van Egmond

Al op 6-jarige leeftijd zat hij achter de speeltafel van een kerkorgel en 15 jaar oud mocht hij zijn eerste concert geven in de Oude Kerk te Amsterdam. Op het programma stond alleen Bach, de componist die zijn grote voorliefde heeft gehad zijn hele leven en wiens „Matthaus Passion" hij ook door lezingen dichter tot het publiek trachtte te brengen.

Grote bekendheid verwierf Piet van Egmond met zijn radioconcerten; hij trad veelvuldig op in binnen en buitenland, waar hij talrijke beroemde orgels bespeelde. Als dirigent van het Amsterdams Oratoriumkoor gaf hij met dit koor concerten in Oostenrijk, West-Duitsland en Frankrijk.

De Belasting-vrije winkel in Toronto is nog steeds no. 1

Grote voorraden van kwaliteitsgoederen houdt de prijzen laag.

Er gaat geen dag voorbij zonder dat een van onze klanten, de internationale reiziger, ons vertelt dat onze prijzen verreweg de laagste zijn van die ze gezien hebben over de hele wereld in belastingvrije winkels. Het is inderdaad een genoegen de reacties te zien van Europese en Amerikaanse reizigers als ze onze prijzen horen en die omrekenen in hun eigen geld - ze zijn altijd prettig verrast.

50 jaar ervaring

50 jaar belastingvrije ervaring van La Belle Creole stelt ons in staat om grote voorraden van fijne wereldberoemde parfums en andere luxe artikelen in te kopen. Terwijl de prijzen van de meeste dingen omhoog gaan houden wij de prijzen in onze belastingvrije winkel zo laag mogelijk. Bijvoorbeeld: Nina Ricci's verrukkelijke parfum L'Air du Temps is slechts $22.50 voor ¼ oz.; we hebben ook 4 oz. toiletwater voor $19.95 en 3 voor de speciale prijs van $55.00. Lanvin's Arpege is ook een heerlijk parfum die we hebben in de prijs van $21.50 voor 7.5 ml. en de 60 ml. toiletwater spray voor $14.95. Eau de cologne van 4711 is $5.95 voor een fles van 100 ml.; 3 flessen voor de speciale prijs van $16.50. Een 300 ml. fles is slechts $13.95.

Ook cadeaus voor lage belastingvrije prijzen

Voor diegenen onder u die veel cadeaus moeten weggeven hebben we een aanbieding in Ecusson toiletwater; een fles van 1 oz. voor $6.95, 3 flessen van 1 oz. voor $19.00 en zes voor $35.00; dit is nog binnen de grens van wat is toegestaan indien u naar Engeland reist. Onze prachtige selectie Omega horloges - een hooggewaardeerde naam in Europa - vanaf $89.50 zijn mooie cadeaus voor uw familieleden. We hebben ook de welbekende Omega quartz. De prijzen van de meeste merken cigaretten houden we ook op $6.50 per carton. En onze selectie sieraden, porcelein, zijden shawls en stropdassen zijn beroemd om de kwaliteit en lage prijzen!

Maak uw volgende trip naar het buitenland niet alleen plezierig maar ook de moeite waard. Alle prijzen in Canadese dollars. Geef uzelf ruimschoots de tijd voordat uw vliegtuig vertrekt om rond te kijken naar deze en nog veel meer geweldige koopjes op de internationale airport van Toronto.

Voor meer inlichtingen kunt u bellen (416) 676-2857

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THANKS

VANDER MAAS: Jacob Vander Maas and family wish to thank everyone for the prayers, words of comfort, cards and visits we have received at the passing away of our wife, mother, grandmother and great-grandmother, Jannigje Vander Maas. Your thoughtfulness was very much appreciated.

BIRTHS

BENJAMINS: With joy and thankfulness to God, the giver and creator of life, we, Ed and Gina, are happy to announce the birth of our second daughter, PAMELA, born on Sunday, July 4, 1982, weighed 7 lbs. 8 oz. A welcome little sister for Jennifer. Pamela is the 2nd grandchild for Mr. and Mrs. Simon Benjamins of Moorefield and the 4th grandchild for Mr. and Mrs. Leo Dyk of Walton, Ont.
R.R.#3, Moorefield, ON N0G 2K0

BYDEVAATE: With gratitude to God, Casey and Jane are happy to announce the birth of their daughter, JODY CORNELIA, born July 7, 1982. First grandchild for Mrs. C. Bydevaate, Zierikzee, The Netherlands and eleventh grandchild for Mr. and Mrs. P. Bos, Barnwell, Alta.
Box #734, Grassy Lake, Alta.

VANWYNGAARDEN: William and Sylvia (nee Van Eyk) thank the Lord for the early, but safe, arrival of their first child, a daughter, BETHANY, 4 lbs. 5 oz., on June 25, 1982. First grandchild for Mr. and Mrs. G.C. Van Eyk and 9th for Mrs. B. vanWyngaarden.
917 Orpha St., Burlington, ON L7R 3W5

VAN DE HOEF: Praise God for the miracle of new life! We rejoice that God has entrusted to us our first child, ANGELA WENDY. She was born on July 1, 1982, weighing 9 lbs. 1 1/2 oz. The proud parents are Jack and Jane Van de Hoef (nee Ypma). Angela is the first grandchild for Mr. and Mrs. Geo. Ypma of Norwich, Ont., and eighth grandchild for Mr. and Mrs. S. Van de Hoef of Springfield, Ont. Angela is honoured to be the first great-grandchild for both Mr. and Mrs. A.S. Ypma of Taber, Alta., and Mr. and Mrs. P. Hamstra of Brampton, Ont.
Summer address: P.O. Box #61, Fenwick, ON L0S 1C0

MARRIAGES

CRAMER-BUITENHUIS: Mr. and Mrs. Gerrit Jan Cramer of Thunder Bay, Ont., are pleased to announce the forthcoming marriage of their daughter, LYDIA to BERT, son of Mr. and Mrs. Jan Buitenhuis of Thunder Bay, Ont. The wedding will take place on August 6, 1982, at 1:00 p.m., D.V., in the First Chr. Ref. Church of Thunder Bay. Rev. J. Nutma officiating.
Future address: R.R.#1, Kakabeka Falls, ON P0T 1W0

MARRIAGES

BANNINGA-VAN KEMPEN: Believing that God has brought our children together, we as parents, Mr. and Mrs. John Banninga, Sarnia, with Mr. and Mrs. Adrian Van Kempen, Essex, are happy to share with you in the joy of the marriage uniting our children, KAREN ELIZABETH to GERALD PETER. This celebration of love will be on the evening of Friday, August 6, 1982, at 6 p.m. in the First Chr. Ref. Church of Sarnia.
Future address: 1301 Springbank, Sarnia, Ont.

FINTELMAN-WESTERVELD: Mr. and Mrs. Rudy Fintelman of Cameron, Ont., are pleased to announce the forthcoming marriage of their daughter, IRENE to JOHN, son of Mr. and Mrs. Hank Westerveld of Georgetown, Ont. The ceremony will take place, the Lord willing, on Friday, August 13, 1982, at 7:00 p.m. in the Lindsay Chr. Ref. Church, Lindsay, Ont. Rev. H.A. VanderWindt officiating.
Future address: 78 Guelph St., Georgetown, ON L7G 3Z5

SUK-EISING: Mr. and Mrs. Tom Suk and Mr. and Mrs. John Eising are happy to announce the forthcoming marriage of their children, ROSANNE KATHLEEN to ADRIAN. The ceremony will take place, the Lord willing, on Friday, July 23, 1982, at 4:00 p.m., in the Maranatha Chr. Ref. Church, St. Catharines, Ont. Rev. Pool of Tillsonburg officiating.
Future address: Grand Rapids, Mich.

VANDEN BERG - OOSTERHOF: Mr. and Mrs. Martin Vanden Berg, Brockville, and Mr. and Mrs. Bert Oosterhof, North Augusta, are happy to announce the forthcoming marriage of their children, EVELINA and HENRY. This joyous celebration will take place, the Lord willing, on Saturday, August 7, 1982, at 11 a.m. in the Bethel Chr. Ref. Church, Brockville, Ont. Rev. G. Bieze of Athens officiating.
Future address: R.R.#4, North Augusta, ON K0G 1R0

ANNIVERSARIES

Owen Sound — Chatham
1957 — 1982

July 26

With praise and thankfulness to our God, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

HANK and SHENA DEBOER
(nee Neerhof)

We pray that the Lord will bless and guide them in the future as he has in the past.
Congratulations and love from your children:
Harry & Hilda; Carlene
Kenneth
Ronald
Douglas
Home address: 32 English Side Rd., Chatham, Ont.

1957 — 1982

July 27
Glenmorris

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

TOM and LINA ZYLSTRA
(nee Van Dyk)

We are very thankful for God's blessing on our parents for the past 25 years, and we pray for many more happy years to come. Happy Anniversary Mom and Dad.
With lots of love:
Mary-Lou
Tom (Jr.)
Nancy
Open house will be held on Saturday, July 31, 1982, from 2:30 to 4:30 p.m., at their home on Glenmorris Rd.
Home address: General Delivery, Glenmorris, ON N0B 1W0

ANNIVERSARIES

Melvin and Alice Elgersma (nee Montsma) of Cayuga, Ont., hope, the Lord willing, to celebrate their 50th Wedding Anniversary on July 28, 1982.

1932 — 1982

July 28

With joyful hearts, we thank our heavenly father that we may celebrate with our parents,

MELVIN and ALICE ELGERSMA
(nee Montsma)

their 50th Wedding Anniversary.
As God has blessed them in the past we pray that he will continue in his abiding love.
Congratulations Mom and Dad!
With love:
John & Sylvia Dykstra — Cayuga
Stephen & Jenny Elgersma — Cayuga
John & Lynne Elgersma — Cayuga
Andy & Joanne Elgersma — Wisconson Rapids
Leo & Alice Elgersma — Cayuga
Otte & Tina Kiers — Caledonia
Bernie & Martha Verschoor — Paris
Dave & Jane Hadden — Lambeth
Raymond & Gerda Elgersma — Hagersville
Bryan & Helen Cowan — Jarvis
44 grandchildren and 2 great-grandchildren
Home address: R.R.#1, Cayuga, ON N0A 1E0

Meppel — Chatham
1942 — 1982

August 1

"Yea, our heart is glad in him because we trust in his name. Let thy steadfast love, O Lord, be upon us even as we hope in thee" (Psalm 33:21,22).
We thank the Lord that we may together celebrate the 40th Wedding Anniversary of our parents and grandparents,

HANK and ALI ZANTINGH
(nee Appelmelk)

We wish them God's continued blessing in the years to come.
With love from your children and grandchildren:
Jack & Stella Zantingh; Kristen, William, Maaike — London, Ont.
Steffie & Tony Bodini; Richard, Connie — Chatham, Ont.
Bert & Corrine Zantingh; Cindy, Joel, Stephanie, Jonathan — Chatham, Ont.
Hans & Brenda Zantingh; Lea May, Sara Beth, Rebecca Ann — Prince George, BC
Joyce & Pat Desaulnier; Nicole, Stephen, Aimee — Chatham, Ont.
Jenny & Jack Dekker; Janice, Krista — Chatham, Ont.
Mike & Deeny Zantingh; Chantell, Timothy, Alysia — Smithers, BC
Clarence & Laura Zantingh; Suzanne, Michael, William — Smithers, BC
Petra & Barend Biesheuvel; Naomi — Belleville, Ont.
Fred & Liz — Chatham, Ont.
Anita — Chatham, Ont.
Open house: August 7, 1982, from 2:00 - 4:00 p.m., at Calvary Chr. Ref. Church, 266 Selkirk St., Chatham, Ont.
Home address: 130 Partridge Crst., Chatham, ON N7L 1E9

Subscription Discount

A one-year subscription for only $5.00 to all newlyweds whose marriage announcement appears here with future address.

Grootegast, GR., Holland — Listowel, Ont., Canada
1947 — 1982

August 1

With joy and thankfulness to God, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

HENDRIK (HENRY)
and
PIETJE (PAT)
HIEMSTRA
(nee Hovius)

We pray that the Lord may bless them with much love, happiness and health in the years to come.
With love from your children and grandchildren:
Corrie & Ernie Bonsma; Randy, Henry, Steven, Patricia — Listowel, Ont.
Bill & Martha Hiemstra; Sophia, Sheryl, Wendy, Timothy, Karen — Listowel, Ont.
Edith & Andrew Thalen; James, Julie — Gorrie, Ont.
Jake & Wilma Hiemstra; Sarah, Jill, Rodney — Palmerston, Ont.
Elizabeth & Dick DeWit; Christina, Cynthia — Listowel, Ont.
Linda Hiemstra — Waterloo, Ont.
Susan Hiemstra — Waterloo, Ont.
Home address: 159 Davidson Ave. N., Listowel, ON N4W 3A3

Workum (Fr.) — Houston, BC
1942 — 1982

August 5

With thankfulness to the Lord, we look forward to celebrating with our parents and grandparents their 40th Wedding Anniversary,

BILL and ELLY REITSMA
(nee Nauta)

With lots of love and congratulations from their children and grandchildren:
Bob & Debbie Reitsma; Jason, Melissa, Elaine, Darlene — Brockville, Ont.
John & Julia Euverman; Rosemarie, Wade, Christine, Carol, Derek — Houston, BC
Henry & Dorothy Reitsma; Dale, Troy, Pamela and Tanya (twins) — Houston, BC
Charles & Alice Reitsma; Heather, Tim, Cheryl — Houston, BC
Ray & Margaret Matthews; Curtis and Daphne (twins), Jim, Cathy — Houston, BC
Bud & Rita Sherman; Jody, Jessica — Granisle, BC
Home address: 3374 - 12th St., Box #327, Houston, BC V0J 1Z0

OBITUARIES

From Sneek, Friesland, The Netherlands, we received word that God has taken home our beloved mother, grand- and great-grandmother,

JANTJE GREIDANUS
(nee Bakker)

in her 87th year, on July 12, 1982.
We know Lords Day 1 was her comfort, as it is ours.
Her children in Canada:
F. & L. Greidanus (nee Gietema) — Orillia, Ont.
C. (nee Greidanus) & K. Vander Woude — Barrie, Ont.
S. & T. Greidanus (nee de Haan) — Orillia, Ont.
K. (nee Greidanus) & J. Bootsma — Holland Centre, Ont.
grandchildren and great-grandchildren.

OBITUARIES

"Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Philippians 4:6,7).
On July 5, 1982, the Lord called home to be with him, in her 83rd year, our beloved mother, grandmother and great-grandmother,

GERRITJE HERMANNA
(MANNA) HAMMINGA
(nee Japin)

Dearly loved and mourned by her children:
Henk & Willy Boer — Cottam
William & Maureen Hamminga — Nanoose, BC
Luurt & Ellen Hamminga — London
Jan & Annie (deceased) Vegter — Brampton
12 grandchildren and 16 great-grandchildren.
The funeral service was held on July 8, 1982, at the Chr. Ref. Church, Essex, Ont. Rev. Hogeterp officiated. Interment: Green Hill Cemetery, Kingsville.

On July 3, 1982, after a long illness, the Lord called home our beloved wife, mother, grandmother,

LINDA KRONEMEYER
(nee Klynstra)

at the age of 72 years, after a happy marriage of 52 years.
Lovingly remembered by:
Her husband, Bart.
Her children:
Jisk & Cora Kronemeyer
Elly & Brian Doucet
Ann & Ed Reiche
John & Cathy Kronemeyer
Bill & Barb Kronemeyer
Her 13 grandchildren.
Funeral services were held at Grimsby Chr. Ref. Church, July 6, 1982. Rev. Vander Plaat officiated.
2 Tim. 4-7
Beamsville, Ont.

"In my father's house are many rooms. If it were not so, I would have told you. I am going there to prepare a place for you and if I go and prepare a place for you I will come back and take you to be with me that you also may be where I am" (John 14:2-3).
On Sunday, June 20, 1982, the Lord called home our dearly loved wife, mother, grandmother and great-grandmother,

JANNIGJE VANDER MAAS
(nee deJong)

at the age of 77.
Beloved wife of Jacob.
Mother of:
Louie & Vena Vander Maas — England
Bob & Ina Vander Maas — Edmonton
June & Jack Smith — Edmonton
Rita & Harry Williamson — Edmonton
Jenny & Bill Hofstede — Edmonton
Nelly & Walter Eyk — Calgary
Willy & Cor Abma — Leduc
Mother-in-law-of:
Bertus Huiyer — Holland
Sister-in-law of:
Gerrit & Bertha Vander Maas — Edmonton
24 grandchildren and 2 great-grandchildren
Funeral services were held Wednesday, June 23 at 1 p.m. in the Third Chr. Ref. Church of Edmonton. Rev. R. De Moor officiated.

Op woensdag 7 juli 1982 heeft de Here weer een van onze leden tot Zich genomen,

MRS. M. VANDOLDER
op de leeftijd van 76 jaar.
„In het huis Mijns Vaders zijn vele woningen." (Joh. 14:2).
Trooste de Here haar kinderen met de blijde wetenschap dat Jezus ook voor haar een plaats had bereid.
The Golden Age club, Chatham, Ont.

Classified Advertising

OBITUARIES

"Blessed are those who are invited to the marriage supper of the Lamb."
On May 31, 1982, the Lord called home my beloved husband, our father, grandfather and great-grandfather,

UILTJE KAMPEN

at the age of 81 years.
Dear husband of Willemke Kampen (nee Dykstra).
Evert & Eve Huist — Enchant, Alta.
Harold & Ellen Kampen — Woodbridge, Ont.
Edward & Maureen Kampen — Guelph, Ont.
Martin & Toni Kampen — Burlington, Ont.
Frank & Diana Kampen — Thornhill, Ont.
Rudy & Betty Kampen — Orangeville, Ont.
Hank & Mary Kampen — Willowdale, Ont.
Leo & Diane Kampen — Thornhill, Ont.
grandchildren and great-grandchildren.
Home address: Maranatha Home, 3260 New St., Ste. #311, Burlington, Ont.

"The Lord is my shepherd, I shall not want ... and I shall dwell in the house of the Lord forever" (Psalm 23).
On Wednesday, July 7, 1982, the Lord took home to be with him our beloved mother, Oma, and great-grandmother,

MARGARET VAN DOLDER

at the age of 76.
Predeceased by her husband Albert in 1976, and one son, Case in 1951.
She will be lovingly remembered but sadly missed by her children:
Art & Jannie Van Dolder — St. Thomas
Herman & Yvonne Van Dolder — Windsor
Phil & Dianne Van Dolder — Chatham
Peter & Minnie Herfst — Kitchener
Also survived by 21 grandchildren and 5 great-grandchildren.
The funeral service was held on July 10, 1982, at the Chr. Ref. Church in Blenheim, Ont. Rev. L.W. Van Dellen officiated.

Suddenly, on Thursday, July 8, 1982, the Lord called home unto himself our beloved husband, father and grandfather,

GEORGE ZYLSTRA

at the age of 64.
"He is like a father to us, tender and sympathetic to those who reverence him. For he knows we are but dust, and that our days are few and brief, like grass, like flowers, blown by the wind and gone forever" (Psalm 103: 13-16).
He is lovingly remembered by his wife: Gina Zylstra (nee Wielinga) and his children and grandchildren:
Lorraine & Stephen Scheepstra; Ray, Tim, Don, Renee, Denise — Georgetown, Ont.
Charles & Corrie Zylstra; Cindy, Cheryl, Rob — Richmond Hill, Ont.
Fred & Corrie Zylstra; Jeff, Ken, Tammy — Pickering, Ont.
Gilbert & Lynne Zylstra; Diane, Dwayne, David, Darlene — Georgetown, Ont.
Owen Zylstra — Georgetown, Ont.
R.R.#3, Georgetown, ON L7G 4S6

"And I shall dwell in the house of the Lord forever."
Suddenly the Lord took to himself, on Thursday, July 8, 1982, our dear brother and uncle,

GEORGE ZYLSTRA

at the age of 64 years.
Sadly missed by his sister:
Jane Vanderley
and children:
Shirley
Ann & Wilf

Share your news with the C.C. family!

EMPLOY WANTED

17-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

HELP WANTED

Babysitter wanted: Live-in Christian lady over 40 years of age for 2 children, girl 4, boy 1 1/2; Mississauga area. Send letter to: Box #4714, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Experienced, married man on modern **dairy farm**, near Truro, Nova Scotia; new house available; milking 60 cows in milking parlour; 15 miles from Chr. Ref. church and Christian school. Write or call: Henry Esses, R.R.#1, Debert, Colchester County, Nova Scotia B0M 1G0; phone: (902) 662-3323.

Wanted: married man to become part of a team looking after a farrow to finish hog operation; must be mechanically inclined.
The successful applicant will be responsible for part of the operation.
Resume required and expected salary or wages.
There is a good home available. Also there is a Christian Reformed church and school in area.
Only those seriously seeking permanent employment need apply.
Please send applications to:
Kase Vanden Heuvel,
R.R.#2, Goderich, ON N7A 3X8

A Southern Alberta dairy farm requires an experienced **milker**; single or married; good salary and benefit package; accommodation; close to church and school. Phone: (403) 345-5210.

EMPLOY WANTED

18-year-old girl, currently living in Mississauga, is seeking permanent position on **horse farm**; able to start immediately; licenced groom; experienced with both thorough bred and standard bred. Phone: (416) 822-8274.

PERSONAL

20-year-old male needs a ride to Vancouver area in late August or early September; willing to split gas and driving; clean driving record. Contact: Gerry Binnema, R.R.#32, Cambridge, Ont.; (519) 621-3869.

Single Christian gentleman in Ontario, age 34, wishes to correspond with and meet a sincere Christian lady age 20 - 30. Please reply: Box #4713, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

ACCOMMODATION

KITCHENER: Female, 19, seeks accommodation in Kitchener, for the Conestoga College school year. Room and board, rent, or share room with others. Please contact: Patti, R.R.#4, Simcoe, ON N3Y 4K3 or call: (519) 426-7645.

Female, 20, seeks accommodation in **Willowdale** for the Seneca College school year. Room and board, rent, or share home with others. Please contact: June Brinkman, R.R.#1, Bowmanville, ON L1C 3K2 or call: (416) 623-4397.

ACCOMMODATION

HAMILTON: Male college student seeks apartment or room in Hamilton; preferably on the mountain. Please phone: 561-4258.

GUELPH: Room available in farm house, outskirts of Guelph; by month, week or day; all conveniences; best suited for singles. Phone: (519) 822-0583 8 a.m. or 7 p.m. or write: P.O. Box #1306, Guelph, ON N1H 6N6

HAMILTON: Girl 19, needs accommodation in Hamilton. Attending McMaster. Christian home with room and board preferred, or will share apartment. Please contact: Anita Verbeek, R.R.#3, Exeter, ON N0M 1S0; or call: (519) 235-2483.

OAKVILLE: A mature girl, non-smoker, seeks accommodation with a Christian family in Oakville; will be attending Sheridan College in September. Please call collect: (613) 392-5247.

TORONTO: Girl wanted to share 3-bedroom furnished house close to subway. Broadview and Danforth. Available August 1st; $200 plus utilities. Call Anna: (416) 429-3414. After 5:00: 466-7172.

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or write: A & A's Resort,
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Archie & Anne Polstra [owners]

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R.R.#1, Hastings, ON K0L 1Y0
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R.S. BAKEMA
Telephone: [705] 645-2738

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BUSINESS

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Write:
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The Back to God Hour,
P.O. Box 5070,
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Christian Labour Association of Canada
needs a competent

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Duties are wide-ranging and include typing of correspondence and manuscripts as well as organizing of conferences. Applicants should have at least three years of secretarial experience. Proficiency on a word processor would be an asset.

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• The U.S. position will include a training component.

Applications are available from:
CRWRC of Canada,
P.O. Box 5070, Burlington, Ontario L7R 3Y8
CRWRC,
2850 Kalamazoo Ave. SE., Grand Rapids, Michigan 49560
Applications should be returned by August 15, 1982.

The Ontario Alliance of Christian Schools

invites applications for the positions of

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AND
Bookkeeper
(part-time)

Successful applicants will have some familiarity and experience with word processing equipment.
Please send resume and/or inquiries to:

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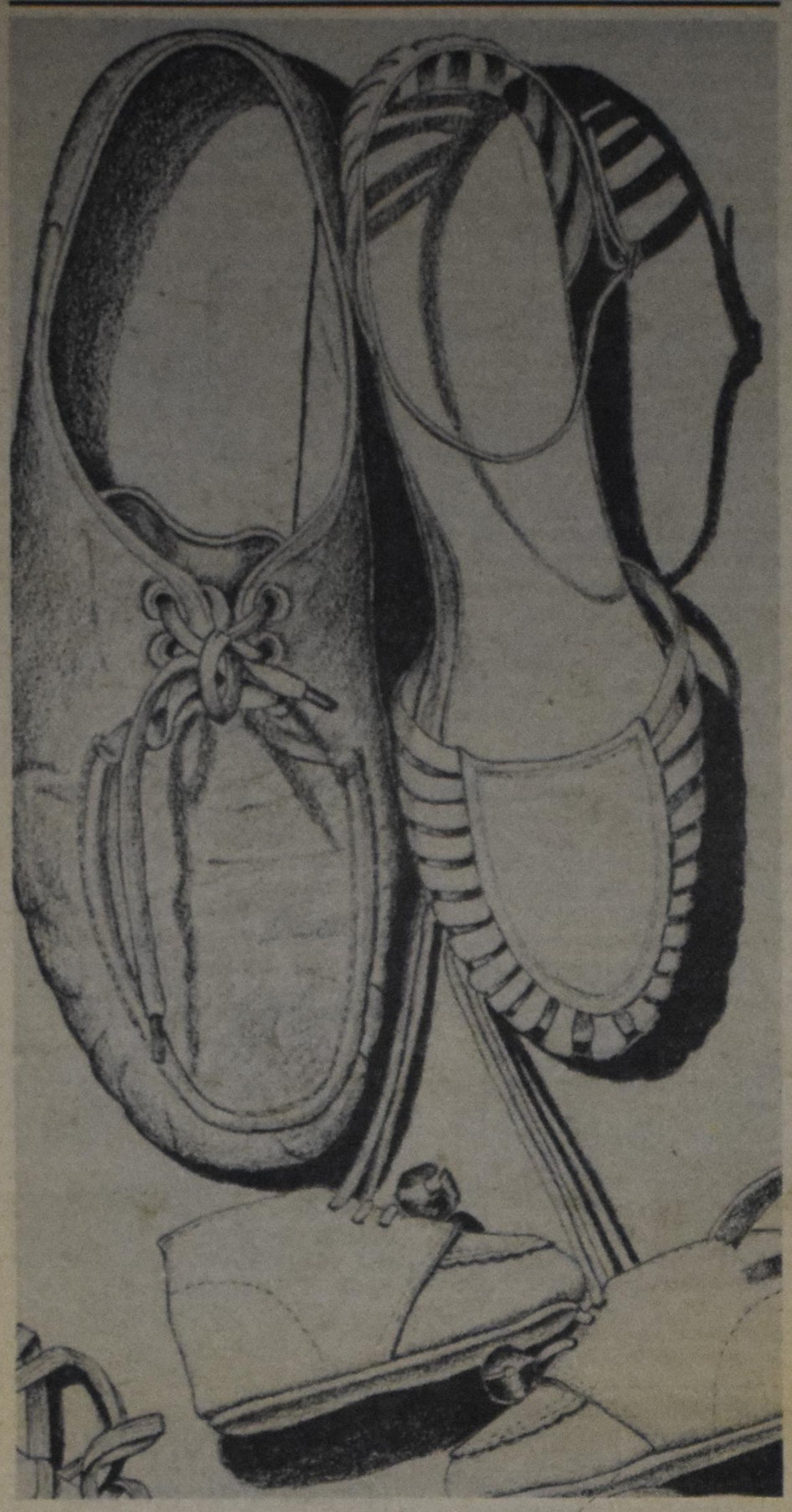
Events / Classified Advertising



ALL IN THE FAMILY *is the topic of the AACS Niagara Conference next weekend, July 30th to August 2nd, featuring keynote speaker Jan DeWaal of the Personal Development Centre in Edmonton. There will be sectionals for teenagers, young adults, couples, and the elderly, and a complete children's program for the weekend. Camping sites and meals are available at the conference which will be held at Niagara Christian College again this year.*

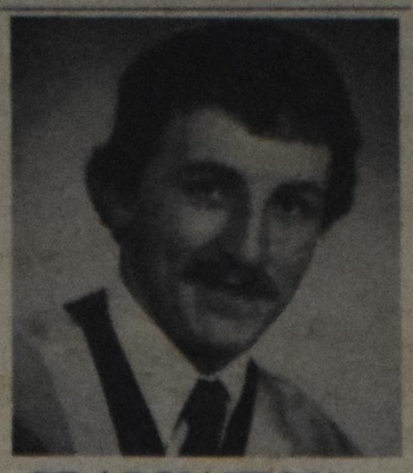
Calendar of events

July 30 - Aug. 2	All in the Family. 24th annual AACS conference to be held July 30 - August 2 at Niagara Christian College, Fort Erie. Fellowship with hundreds of Christian families; participate in workshops on the elderly, singles, special children, teens, sexuality, and more. Childrens program. Camping or dorms. Register with AACS, 229 College St., Toronto, ON M5T 1R4; phone: (416) 979-2331.
Aug. 13-16	American Scientific Affiliation annual meeting at Calvin College; college biology professors workshop Aug. 12 and 13.
Aug. 10-12	Christian Schools International annual convention in Ottawa at Carleton University.
Aug. 14	Frisian Picnic beginning at 10:30 a.m. at Crysler Park.
Aug. 13-17	The 1982 North American Young Calvinist Convention is being held at the University of Guelph. The convention's theme is "Bloom With Joy."
Aug. 15	The Young Calvinists invite you to their outdoor Sunday evening worship service in the University of Guelph's stadium at 7:30 p.m., weather permitting.
Sept. 22-25	Racom Tours with a Purpose, $150.00. Deadline July 30 or when full. (See ad for more details).
Sept. 25	25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; 5:00 p.m. banquet.
Sept. 13/82 - March 18/83	Training for Evangelism seminars.
Oct. 13-21	The Canadian Home Bible League missionary tour to Mexico. See ad on page 3 for further details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. July 23	Wed. July 21	Fri. July 16-10a.m.	Wed. July 14-noon
Fri. July 30	Wed. July 28	Fri. July 23-10a.m.	Wed. July 21-noon
Fri. Aug. 6	Wed. Aug. 4	Fri. July 30-10a.m.	Wed. July 28-noon

ANNOUNCEMENTS



GRADUATION

Ben Van Hoeve, of R.R.#1, Millgrove, son of Mrs. M. Van Hoeve and the late John Van Hoeve, brother of Frank and Corine, recently graduated from McMaster University with a Bachelor of Civil Engineering and Management. Ben is a former graduate of Hamilton District Christian High and Waterdown District High.

Ben will continue Van Hoeve Construction Limited.

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Orillia, Ont.
[416] 691-6111
or [705] 326-4131

WANTED

The Hope Christian Reformed Church of Port Perry, Ont., would like to buy **[used] Psalter Hymnal Supplements.** Please contact: Mrs. Joanna Wiersma, R.R.#3, Group Box #37, Port Perry, ON L0B 1N0; (416) 985-7714 if you have any available.

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LET'S PLAY CHESS

Editor: Pete Layer

THE MAY LADDER

Contestants Problems:	#916	#917	#918	#919	Sub-Total	Prev. Total	Total
	3	2	3	2	10	Total	
J. Wilms (v)	3	-	-	2	5	84	89
F. Vander Woude (iii)	3	-	3	2	8	21	29
K. Amsinga (vii)	3	-	3	2	8	10	18
P.W. Lamain	-	2	Game	-	2	12	14
H. Brouwer (iv)	3	2	0	2	7	(97)	7

COMMENTS

The solver on the top rung of the ladder must wait until next month to collect his book prize! The two problems, #917 and #918 puzzled quite a few of the solvers.

Remember to send in solutions to the Summer Problems before the deadline in September. Chess players, test your skills with the solving of these problems each month. Join us on the ladder for less than a penny a day (for stamps). A pamphlet is sent free on request.

SOLUTIONS TO THE MAY PROBLEMS

#916 (Brouwer) Solution: 1. R-R8 ch., KxR; 2. R-R1 ch., K-N1; 3. R-R8 ch., KxR; 4. Q-R1 ch., B-R6; 5. QxB ch., K-N1; 6. Q-R7 mate.
#917 (Game) Solution: 1. –, N-K4! (White Queen is trapped); 2. PxN, QxP ch., and 3. .., QxN wins. (Black is two pawns up).
#918 (Palatz) Key: 1. R-QB8 threat: 2. R-B1 mate Variations: 1. –, BxR; 2. B-K4 and 3. R-N1 mate. 1. –, B-B3; 2. B-Q5 and 3. R-B1 mate. 1. –, B-K5; 2. R-B1 ch., and 3. RxB mate. Try: 1. R-B3?, B-K5: 2. BxB stalemate
#919 (Shinkman) Key: 1. Q-K8 and 2. P-B8/Q mate.

Christian Horizons expands its services

The 17th annual meeting of Christian Horizons in Hamilton, Saturday, May 17th, took place with an air of gratitude and joy. The occasion followed an open house of the organization's new Hamilton residence and was attended by members from Sarnia, Ottawa, and Michigan.

On the front lawn of the West Hamilton building, those present sang the doxology and asked for the Lord's blessing on this and the other seven residences Christian Horizons now operates. The mood was set for the business meeting that followed.

Several committees submitted their reports. The finance committee testified of an increased awareness among the members of the Christian community — not in the least its young people — and how this reflected in increased giving so that even in this time of restraint the ministry to the mentally disabled will not suffer.

After a year of struggle Christian Horizons finally won permission to open a home for physically and mentally handicapped adolescents in Kitchener. That one, and the new one in Hamilton makes up the total of eight homes now in operation. The first one opened in 1976.

Preparations have been made for another eight weeks of camp ministry at Camp Oak-a-lea near Bracebridge, Ontario, where almost 270 campers can be accommodated. But more male counsellors are necessary to fill out the staff.

The executive director, Mr. Noel Churchman noted with genuine joy that for the year beginning June 1st, the Rev. John Klomps of the Clarkson Chr. Ref. Church would join Christian Horizons as its minister at large. With an expanding ministry, 60 people on staff, new chapters starting in various areas and parents in need of counselling, Rev. Klomps' duties will be legion. The membership is grateful to this worker in God's vineyard for taking this leave of absence from his regular duties to address these needs.

The American membership based in Michigan reported that they, too, are planning a camp again this year and that their day care programme is doing well. The good news presented in all the reports caused the spontaneous singing of "Great is Thy Faithfulness."

The meeting ended after a delicious supper cooked and served by the ladies of the Hamilton German Baptist Church and an inspiring slide programme by Noel Churchman.

Books

Summer games

INFLATING THE SPIRIT with the help of a used parachute is but one of the many group and cooperative games featured in *The Second Cooperative Sports & Games Book* by Terry Orlick (Pantheon/Random, 1982). The emphasis of the 300 page, softcover book is for cooperative group involvement rather than individual competition. "I will not play at tug o'war, I'd rather play at hug o'war, where everyone hugs instead of tugs," says the Shel Silverstein in the introductory poem.

The book contains hundreds of innovative games such as log roll, walking on waves, and mouth pull, most of which were not mentioned in the first *Cooperative Sports and Games Book* (1978). Many of the several hundred games listed in book II Orlick picked up on a world tour in search of games with the result that you will find in it a wide variety of group games for all ages from other cultures, including Inuit games and Maori games with names such as punipuni and wok tali wok (walk round and round). Handicapped kids are not forgotten either.

Be active in the sun this summer and keep in mind that you don't have to be under 30 to organize a group game.

Other books by the author are: *Every Kid Can* (with Cal Botterill), *Winning through Cooperation* and *In Pursuit of Excellence*.

Children's books

Whose values?

Value Tales in 26 separate volumes, Dr. Spencer Johnson and Ann Donegan Johnson, Grolier Ltd., 1979; hc., $5.98 per volume. Reviewed by Cathy Ypma, Thunder Bay, ON

Value Tales is a set of 26 titles, each one dealing with a different value, which uses the life story of a famous person to illustrate the value. Thus, Louis Pasteur "believes in himself"; Helen Keller's story illustrates the value of "determination". Also included in the long list of values are fantasy and imagination.

The books are attractive with their large, colourful, semi-cartoon illustrations and simple stories intended to teach youngsters specific values without preaching or sermonizing as the introductory letter states.

Christians are quick to agree to the need for value education in a demoralizing age. But when Louis Pasteur keeps working because he "believes in himself," that it is his motivation, and Cochise, the Apache leader, vows that he "will not lie," because he knows "what is right," the values themselves become the goal.

Each book ends by turning to the young reader and commenting that "in whatever you choose for yourself, let's hope it will make **you** happier ... just like our good friend, Louis Pasteur."

Values cannot stand alone. They must have a basis, the basis that can only be the truth as revealed in God's Word. Let us not be misled by attractive books to teach our children the values we hold dear. The Bible is full of the best value tales; let's use it to its fullest potential.

Devotions

Meditations of young adults

Keep In Touch: 366 Day Starters for Young Adults, Al Bryant, Word Books/Welch, 1981; cloth. Reviewed by Gregory Bloomquist, Barcelona, Spain.

Al Bryant's new book is a series of 366 morning devotionals for young people. Each selection is headed by a scripture text and then a comment (on the verse or on the theme of the verse) by Bryant himself or by some other Christian writer. The selections are grouped into months with distinctive themes concerning knowing God (e.g. November: "Living thankfully"; May: "Giving your life to God.").

This book is strong on scripture as the basis for devotions. There is no substitute for God's Word. Bryant's book can be a challenge for a thinking, young adult to grapple with the texts and meaning of the scriptures. It is a happy substitute for devotionals in which scripture texts are warrants for developing some nice thought for the day.

My only complaint has to do with a frequent expression Bryant uses: the Christian life involves "becoming better." The phrase is ambiguous and can be misconstrued by a reader to fit his own ends. It needs clarification.

Word Books is to be commended for a very good production in binding, paper, and type.

Devotions

Proverbs

Second Cup of Coffee. Proverbs for Today's Woman, Jean Shaw, Zondervan/Mitchell, 1981; pb., 189 pp., $2.95 U.S. Reviewed by Mrs. Helen Tangelder, Strathroy, ON

For the frustrated office worker, the humdrum of housework, strained relationships and the spiralling cost of living, the book of Proverbs is fitting. It is that "second cup of coffee," that pause which helps us to put things in the right priority and perspective.

Proverbs for Today's Woman covers many aspects of every day life: a son failing his grades, a housewife unable to make the budget. Does it not sound familiar? Jean Shaw finds the answers for today's problems in the book of Proverbs.

Each short chapter of the book features a verse from Proverbs with a brief commentary and an appropriate prayer. An excellent book for the encouragement of today's woman.

Bible study

Jude

Beware The Pretenders, John MacArthur, Jr.; Victor/Scripture Press, 1980; pb., 96 pp., $1.95. Reviewed by Ralph Koops, Chatham, ON

The pastor who wrote this booklet is not overly optimistic about our world. Consequently, he takes a hard look at it in the light of the New Testament letter of Jude.

He says, "The book of Jude is a survival manual for Christians living in times of apostasy. This often-neglected book clearly sets forth the character of apostasy and apostate people." In Jude's day evil men had crept into the church. They distrusted the gospel of Christ and of God's free grace.

In six brief chapters he explains the letter of Jude in commentary-like fashion with ample references to our time. In a study of Jude, this book can be of help. It alerts us to false teachings of which there are a great variety in our society.

Bible study

Isaiah 40

To Walk and not Faint: God's Comfort in Isaiah 40, Marva Sedore, Christian Herald/Welch, 1980; pb., 175 pp., $5.95 U.S. Reviewed by William Vander Beek, Burnaby, BC

You will find 31 chapters in this book, one for each verse in Isaiah 40. Which is the first chapter in the second section of Isaiah. Marva Sedore writes from an evangelical position. She believes the whole book to be the work of the one prophet, Isaiah.

The title of each chapter starts with "The Cry of ..." such topics as might, finitude, and everlastingness. It must have taken some ingenuity to come up with a different cry thirty-one times. The approach was suggested by vs. 6: "A voice says: Cry! and I said, What shall I cry?"

The meditations are based on the Revised Standard Version of the Bible but also refer to The Living Bible. Another, very helpful feature is that each chapter closes with seven "Questions for Further Meditation."

Sedore seems to have a good grasp of the meaning of the Hebrew text, and does a good job of presenting the meaning of each verse in a meditation that is aimed at strengthening faith. Her illustrations are current and her language is simple and warm. These chapters can be used for group study, or simply, for personal or group devotions. A fine book of meditations.

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Books

Historical fiction

The church over the ages: An introspective look

The Philippian Fragment, Calvin Miller, Inter-Varsity Press, 1982; 175 pp., $4.95. Reviewed by Rev. Rudy W. Ouwehand, Cobourg, ON

In his latest book Calvin Miller, author of the excellent **Singer Trilogy,** tackles the problems facing the church today. He does so in the setting of a so-called "Lost Manuscript" of the letters of Pastor Eusebius of Philippi to his friend, Pastor Clement of Coos.

As Eusebius lays bare his soul to his friend, we read of the struggles of a young pastor in the first century church. We discover that the problems of that early church are amazingly familiar to us. In fact, they seem to have all of the same groups and factions we have today, from first century "Possibility Thinkers" to the "Born Again Gladiators" organization.

Pastor Eusebius is often deeply disturbed by all the fads and trends of the church as he encounters them. He does not pretend to have all the answers, and in the end, as those first century Christians are led into the arena, its all the same to the lions!

Some people might even be slightly offended by Miller's humorous treatment of the church we love, the church of our beloved Lord. Yet, once in a while we must also be able to laugh at ourselves, for all too often the world laughs at the church it sees!

I strongly recommend this book to all who sincerely love the church of Jesus Christ. Be prepared to laugh at her as Miller's characters strut across the stage of time; but be prepared also to weep for a church that now, as then, never seems quite to live up to that which her Lord intended her to be.

Thank you, Calvin Miller, for a humorous and touching look at ourselves.

Church history

A guide to Calvin

The Theology of Calvin, by Wilhelm Niesel, translated by Harold Knight, Baker/Welch, 1980; pb., 258 pp., $8.35. Reviewed by Theodore Plantinga, Redeemer College, Hamilton, ON

This book was first published in German in 1938 and then in English translation in 1956. Because of its enduring value, Baker Book House has now made it available in a paperback reprint.

The book represents a balanced and generally reliable treatment of Calvin. It should be noted that its author is neo-orthodox or Barthian in his theological orientation, and this, of course, has something to do with the way he approaches Calvin. Because the book abounds in references to Calvin's writings, the reader can check interpretations for himself.

Such a book as this should never be taken as a substitute for Calvin's own major theological work, the **Institutes of the Christian Religion.** Those who have taken the trouble to read Calvin himself know that he is remarkably readable, even today.

Readers who choose to make use of Niesel in their study of Calvin would do well to draw on another book as well: Francois Wendel's **Calvin: The Origins and Development of His Religious Thought.** Wendel's first hundred pages give us valuable historical background of the sort that is lacking in Niesel's book.

Both these books can be used with profit by pastors and teachers, and I hope they will be; despite our repeated claims that we love Calvinism, we don't know as much about John Calvin himself as we ought to.

Finances

Help to manage your money

God's Managers, Ray and Lillian Bair, Herald Press, 1981; 45 pp., $3.55. Reviewed by Harry Houtman, Toronto, ON

This is a budget and family bookkeeping book. Introductory remarks give a Christian perspective on family budgeting and good, simple instructions on how to use the book. The rest of the book provides ample spaces on over twenty-four large pages for record keeping and budgeting. You can start any time. (An especially interesting concept is the "overflow" account). Recommended if you "don't know where the money went," or want to plan its use more carefully.

By Grace Through Faith

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Bible study

That power of darkness grim

I Believe in Satan's Downfall, Michael Green, Eerdmans/Oxford, 1981; pb., 254 pp., $5.95. Reviewed by John Bolt, Redeemer College.

The latest in this series of volumes on crucial doctrines of the Christian faith and their relevance in the contemporary world is practical and relevant as well as generally biblically sound.

The author takes the reality of Satan seriously and considers the activity of Satan in temptation, the occult and counterfeit religion. His treatment of these topics is fair and instructive. My only quarrel (and it is a mild one) is that he at times gives perhaps too much credence to the thesis of Hendrikus Berkhof and others that the Pauline references to principalities and powers refers to such entities as states, ideologies, and movements.

Green also writes confidently about the victory of Christ over Satan and offers pages of practical advice on how to take seriously and wage the spiritual warfare. In Christ, Christians are, to use the title of Chapter 8, "Overcomers."

I found the book — inspite of its ominous sounding title — inspiring and instructive and heartily recommend it. I only wish time had been taken to provide an index of scriptural references and topics.

A child's future is largely determined by his parents' guidance in his growing years. The course of his life is set in the home. With emphasis on the Christian home, Rev. Zegerius, pastor, parent, and qualified counsellor offers his advice on Christian parenting in light of Scripture and professional clinical documentation.

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The Bible in the dock

Rev. Johan D. Tangelder

De Bijbel in de beklaagdenbank is an answer to "God with Us," a report on the nature and authority of scripture, which was accepted by the General Synod of the Reformed Churches in the Netherlands (GKN) on November 4, 1980. This report disturbed many Reformed Christians as they considered its stance on scripture a definite break with orthodoxy because it places the Bible in the dock. Modern philosophy, scientific discoveries, feelings and experiences seemingly sit in judgment over scripture.

The core issue of the original report is the denial of the full verbal inspiration of scripture and its inerrancy. The report seems to accommodate the modernistic and horizontal thinking of the plurastic theology of the World Council of Churches.

The main bone of contention is the report's concept of truth. Truth is viewed as a relationship. We can see truth only in faith, in relation to Christ. Only in personal faith relatedness with the crucified and risen Saviour does the truth of scripture become trustworthy revelation.

This new relational concept of truth is used as a jumping board for accepting the results of the historical criticism of the Bible. On the one hand the Bible is God's revelation, on the other hand it is human; and, therefore, it contains mistakes and contradictions. The question is raised whether the Bible can still function as a norm for morality.

The authors call November 4, 1980, a black day in the history of the Dutch church. They say that it is not difficult to show that the report is not in agreement with scripture and the confessions and it is certainly far removed from the organic view of inspiration of Dr. A. Kuyper and Dr. H. Bavinck. A denomination that was once a bulwark of fidelity to scripture chose to become unfaithful to the same scripture. The RCN (GKN) has become basically uncritical of the current methods of biblical criticism. And how can something be religiously true while at the same time historically false?

In reaction to the report, the authors of this rebuttal state: "We totally reject the historical critical approach, as its points of departure and methods of research are clearly anti-biblical." "We believe that the Bible makes it plain that religious truth of the Bible also implies full historical truth. And we believe it is disastrous when the common Bible reader can only understand the Bible from now on with the aid of a new concept of truth, derived from a modern and not a biblical philosophy. We believe, too, that the Bible has indeed absolute, divine norms, also for the problem of divorce, and the place of the woman, for example, which are unchangeable for all ages."

The authors of the report "God with Us" will probably accuse the writers of this book of fundamentalism. But the authors have excellent company. Dr. Abraham Kuyper was also accused of fundamentalism on account of his view of scripture.

This little book is based on a series of broadcasts by the Dutch Evangelische Omroep (Evangelical Broadcast). Its testimony doesn't mince words. Not the Bible, but man should be in the dock. The Bible must be given its rightful place, not under but above the thinking of man. The trends within the RCN (GKN) are worrisome. When the inspiration and authority of scripture are undermined, the church has no longer a living, energizing and dynamic message.

Those wishing to study the report in greater depth should obtain **God With Us. On the Nature of the Authority of Scripture** (A Discussion), Theological Forum Vol. IX, Nos. 3 & 4, January, 1982, The Reformed Ecumenical Synod, 1677 Gentian Drive, S.E., Grand Rapids, Mich. 49508.

De Bijbel in de Beklaagdenbank. Antwoord op het rapport "God met ons" van de Gereformeerde Kerken in Nederland over de aard van het Schriftgezag, redactie commissie A.P. deBoer, W.J.J. Glashouwer, A.G. Knevel, W.J. Ouweneel; Stichting de Evangelische Omroep, Hilversum, Druk: Zalsman grafisch bedrijf bv, Kampen, 1981; 70 blz.